RESTORATION *Review*

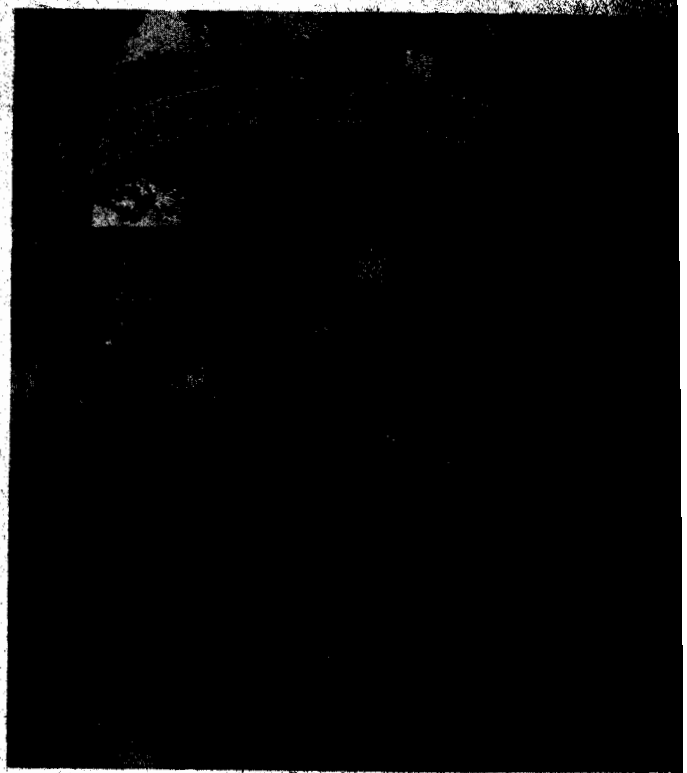
In This Issue:

CHURCH OF CHRIST
GOVERNED

Is Anything Wrong?

by

Prof. Robert Meyers



RESTORATION *Review*

A Quarterly Journal of Philosophy of Restoration

Dedicated to the Task of Defining the Restoration of Primitive Christianity as the Spiritual, Moral and Intellectual Ideal of Modern Man

LEROY GARRETT, *Editor*

CLINT EVANS, *Publisher*

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Editorial . . .

LEROY GARRETT, Editor

A DAY WITH THE JESUITS

Through the kindness of Professor Edward Gannon, S. J., of Wheeling College, it was my pleasure to spend an exciting day at that Jesuit institution of higher learning. The occasion was the public examination of students in philosophy. I served as one of the examiners of the two students on trial. Since the medieval age the Jesuits have subjected their novices to rigid examinations before a board of examiners. The students take their places on the platform before the faculty and student body. In the Wheeling examination there were some 400 students and faculty (mostly priests) looking on. The examiners took turns in questioning the examinees. The idea is that the students should be able to defend their philosophical propositions under such pressure. I thought they did very well, especially since they were examined by professors from other colleges.

I was impressed with the validity of this device for modern education. Hemingway defines courage as "grace under pressure," and formal education should stimulate such courage. Our students have too easy a time of it. They should have the tough discipline of writing out their conclusions in clear, concise terms, and then defending them before exacting examiners. Education is more than a gathering of information; it involves an intelligent response to life's difficult problems. The educated man is articulate. He can make a reasonable defense of what he believes. My experience at Wheeling College convinced me that only a few of today's college students are critical enough in their thinking and articulate enough in their ideas to perform with grace under the pressure of a public examination. Intellectual conversation has yet to break through the banalities of our time-honored superficialities.

And of course I thought of the great brotherhood of disciples, wondering how some of us would do before the scrutinizing eyes of an unmerciful examination committee. Some of our affirmations that are heralded over TV and radio might appear shallow when subjected to logical analysis. A committee would not have to be expert in the Bible in order to detect our fallacious reasoning and unwarranted conclusions. Many of us reason in circles and make hasty generalizations. We are often vague and use language with double meanings. The logician would not let us get by with these things. He would ask us to define our terms, and it is here that many of us would get in trouble. It would be interesting to see a professor in one of our Tennessee colleges defend the proposition "The religious body

known to me and my brethren as *The Church of Christ* is the New Testament Church."

How would some of us do in writing out our position on fellowship and then defending it before public examiners? We might even have difficulty with our propositions on the inspiration of the Bible and the unity of the church. Affirmations on authority in religion would be another tough one. There are so many ideas that we have not followed through. We repeat the arguments of past generations without much of an understanding of the real issues. Paul tells us that "the kingdom of heaven is not talk," but I think he would not say that about *understanding*. Talk is one thing; understanding is something else.

But back to my day with the Jesuits. It happened to be Election Day, and I was wondering if all the Jesuits had cast an early morning vote for Kennedy, for they were wearing their tags, "I've voted today, have you?" But there were several of them for Nixon, some complaining that Kennedy was promising the moon and that a vote for him was a vote for socialism. One priest said frankly that Kennedy was "a lousy Catholic," and yet he admitted that there would be a substantial number of Catholics that would vote for him simply because of his religion. A lay Catholic at our lunch table was an avid supporter of Nixon, but complained that in his efforts to get votes for Nixon he found many Catholics irate over the anti-Catholic campaign. He said that he knew a number of Republican Catholics who were going to vote for Kennedy because of the religious issue. When I explained the misgiving of so many Americans about a Roman Catholic in the White House, my hosts seemed to understand perfectly. But they insisted that the history of Europe and South America respecting unhappy church-state relationships does not represent the thinking of American Roman Catholics.

One priest pointed to the situation in Puerto Rica where Roman Catholics rebelled against the bishop's mandate to vote a certain way. His point was that Catholics generally think for themselves and will not tolerate even a bishop telling them how to vote. A Roman Catholic *must* believe just 21 things, and voting is not one of them. When I pointed to the conditioning of the Roman Catholic child to think and act as "a good Catholic," the priests admitted that there is such conditioning, and that it is difficult for the child to act against such training, but that the same could be said for many Protestant children. We talked about freedom, and when I argued that the Roman church is as totalitarian and unfree as Communism, the reply was that the Roman Catholic is *free* to choose the authority of his church. He can leave the church if he doesn't want to practice birth control, they affirmed.

But is a Roman Catholic really free to think for himself on such issues as birth control and eating meat on Friday? Think of the threats and reprisals he faces in either leaving his church or acting at variance with its doctrines! The priests carry the keys to death and to hades; the pope controls the destiny of those

in purgatory. To all such remarks the priests would point to the credentials of Roman Catholicism, for, after all, their authority has been handed down from Christ. This they call *a question of fact*: if one believes in the credentials, he can be a Roman Catholic; if not, he cannot be. That was the substance of their argument; they accept the credentials of Roman Catholicism, which make all the parts fit together without difficulty. And one should not deceive himself into believing that the Jesuits, Rome's illustrous missionary order, cannot make a logical and philosophical defense of their position. It makes all the sense in the world *if* one grants the basic premise, the credentials given to the church by Christ.

I felt somewhat at home in talking with the Jesuits in that some of the basic lines of thought are like those of my "Church of Christ" brethren, who also have all the answers. My brethren may not be as logical and as philosophical, and certainly not as articulate or educated, but they know just as many of the answers. They also have the credentials, for they too are *the* Church of Christ. I asked a priest if he believed that the Roman Church is identical in faith and practice to the New Testament church. His answer was yes, though the doctrinal development was gradual, which means that everything in the Roman Church was *inherent* in the primitive church. My "Church of Christ" brethren do better than this, for they affirm that we *are* the New Testament church without qualification. They even find the located minister in the apostolic church! I have heard them argue that the church at Ephesus had a resident minister just like the churches in Nashville have. Paul and Peter would be perfectly at home should they step into the Broadway church in Lubbock. Brother, *that* is identity! The Jesuits are going to have to get up early to beat that.

Such experiences are good for those of us who are far removed from the Roman Catholic world. We need to sit with those who differ with us in order to understand their thinking. It has not been many years ago when it would have been difficult for me to listen both respectfully and interestedly to a Jesuit priest. While I still occasionally sense the old antagonisms welling up within me when sitting with Roman clergy, I have about reached the place where I can distinguish between my prejudices and my principles.

William James, the famous Harvard psychologist and philosopher, insisted that the free person is one who can imagine foreign states of mind. It helps me in talking with priests and nuns to practice such empathy—think like they think by putting myself in their place. It is a humbling experience. Recently I moderated a radio educational program for St. Joseph's Academy in Wheeling, W. Va., a Roman Catholic high school for girls. The nuns with whom I visited on this occasion were obviously devout and dedicated women, and their love for the girls was equally obvious. The questions that plague me are: Am I as devout? Am I as dedicated? Am I as willing to give my life to what I believe to be

right? Seeing the nuns at work made me realize more vividly that in the great monolithic system of Roman Catholicism there are many wonderful and dedicated people whose lives are surrendered to the needs of humanity. There is indeed so much good along with the bad. Perhaps we can come much nearer correcting the bad (and *understanding* it!) if we are willing to look tenderly to the good.

But what am I doing? Am I suggesting that my readers have more contact with their Roman Catholic neighbors, to get acquainted with the local priest and have a chat with the sisters of St. Joseph? How naive can an editor get? I am writing to some people who would be reluctant to go to a Methodist service or have a Baptist minister over for dinner. Yea, I am writing to some who will not even "fellowship" their own brethren in the Lord because of an organ, or cups, or premillennialism, or classes, or something. And here I am implying that such people might profit by a visit with Rome! Oh, well, editors are sometime idealistic. Maybe I've been reading too much of Plato. Then there is Ezekiel who has attracted some of my attention lately; you know, the prophet who sat with those in captivity.

Before leaving the Jesuits I should mention a concession that I felt compelled to make. In conceding to my clerical friend that protestantism may indeed be "a second rate religion," I did not necessarily recognize Roman Catholicism as a first rate religion. I was told that protestantism is second rate because it does so little for its people, which may be true. Then the point was made that everyone is his own interpreter of scripture and thus his own authority, and so in protestantism there may be as many churches as there are people. Since there is no recognized authority there is endless division. Anybody can start his own church—and usually he does!

What is one to say in response to such talk? If he argues that the Bible is intelligible and as capable of being understood as most any other literature, the reply will be, "Then why all the differences?" If one accounts for the differences on grounds of either ignorance, prejudice or sectarian influences, the response will be, "Then are you and yours the only ones free of ignorance, prejudice and sectarianism?" If it is a matter of honest inquiry, then comes "Are you the only one who is honest?" So I do not make such statements, for I believe that most Protestants are reasonably intelligent, honest, and that they are all about equally influenced by sectarian traditions. Many are truth-seekers. I cannot believe that our differences are a matter of honesty and dishonesty or wanting the truth and not wanting it.

Much of the mess we have inherited. Without trying to figure out just how our fathers fouled things up, it is enough to realize that they indeed fouled things up — and dumped their mess into the laps of future generations. We were born and reared in this pluralistic religious world. We were nurtured as Baptists, Quakers, Mormons, and Presbyterians by parents who in turn

got it from their parents. What are we to do about it? The answer certainly is not for some simpleton to say, "I am right, so we can all be united by joining me." This is the way to add sin to sin. Nor is the Roman Church right in giving us a totalitarian answer.

Part of the answer may lie in a willingness to accept our divided state of affairs and seek to build unity amidst the diversity. Do we have to be *together* to be united? For a hundred years or more it may be necessary to continue worshipping in different buildings, adhering to different ecclesiastical governments, and following different orders of worship. The divergent traditions are so strongly established that it is foolish to suppose that they can be broken down in a generation or two. We *must* discover the one common denominator that will make us one in the Christ while we await the growth toward the one great Church of God on earth. Along with Alexander Campbell and the pioneers of the Restoration Movement I believe that common denominator is belief in Jesus the Christ. When one believes in Him and is baptized he is a Christian. Let all denominations recognize this as *the basis of Christian unity*. This one step will render creeds, confessions, traditions and opinions as of secondary importance. Does he believe the one *fact* that Jesus is the Christ and has he obeyed the one *act* of baptism into Christ? If so, he is a Christian and is to be honored as such by all. Some will continue to be Lutherans, Baptists, Episcopalians, and Mormons for a long time to come. And admittedly this ought not to be. Obviously they ought to be what *we* are! But when we get right down to "the liver" of the problem we have to admit that these many denominations will still be around after we are all dead and gone. Fussing up a storm will not make it otherwise. Neither does it solve the problem by persuading a few people to leave their churches and join us. The denominations are here to stay, and they are made up of people just like us, people who love God and who want to go to heaven. The big question is *what lasting contribution can we make to the unity of all Christians in our generation?*

Well, I was not able to give the Jesuit priest a neat, tidy answer to the problem of division. Ten years ago I could have told him better than he could tell me. I can only say that the answer is to work *within* the framework of the existing churches. Partyism must end. We must correct the fallacy of long-standing that unanimity of doctrine is a prerequisite to unity. Fellowship must *precede* unity. The man in the other church may appear to be far away to me now, but as I come to realize that he loves the same Lord that I love, he seems much closer. It is not the doctrinal opinions that keep us separated, but it is my own failure to see that he is a child of God just as I am, despite the differences. This realization will make for *real* unity even while we yet worship in different places. We can then prayerfully work together *as brothers* for the consummation of God's plan for his great Church of Christ among men.

PROPOSITIONS FOR PUBLIC EXAMINATION

I would like to see certain propositions subjected to public examination somewhat like the plan followed by the Jesuits, which is described with some detail in the preceding editorial. It would be all right for these affirmations to be debatted one by one, but our people have difficulty maintaining in debate the dispassion that is required to give these matters the critical and objective examination they deserve. Yet I am not averse to the controversial approach, so if anyone wishes to debate any or all of these propositions, either written or oral, I shall be glad to consider it. But a public examination by a plurality of expert examiners would be more in keeping with the sophisticated criticism hoped for in the formulation of the propositions.

This means that I should be pleased to go before any reputable group within the brotherhood, large or small, and face questioning. The examiners would be free to ask anything relevant to the issue at hand. They could demand of me any definition of terms used, clarification of any vague language, illustrations of any point made, authentication of sources, and substantiation of conclusions. I should be happy for the examiners to be college or university professors, historians, psychologists, elders or preachers, or any group of brethren or interested citizens. I think it would be especially appropriate for any or all of these statements to be examined before an audience of college students or seminarians. I am willing to go to any college or congregation at my own expense for this purpose.

Lest this suggestion be misinterpreted as a mere propaganda device ("He only wants an audience to teach his heretical ideas"), I should be willing for the columns of this journal to be the medium for *written* examination. My purpose is to stimulate more intellectual conversation among Disciples relative to some of our most serious problems. My mission is also to learn the truth myself. I am willing to be embarrassed if it is a means of discovering errors in my thinking.

I know that many of "the preacher boys" in the colleges would appreciate sitting in on such an examination. Their professors should be eager for them to have such an experience, especially since it would be a means of exposing error and solidifying their own position. My people have been rather pronounced in their claims of being the true church and having the whole truth. Such claimants should occasionally have a workout just to keep in practice. Since these propositions include challenges to the traditional interpretations of the brethren, I think there should be a number who are willing to give them a critical analysis.

When I say I will go anywhere at my own expense, I mean just that. I may not conduct myself with the sophistication of a medievel monk before his venerable ecclesiastics, but I promise to behave as one who has come to learn rather than to teach. To illustrate my conciliatory attitude about this matter, I should be willing to go even to Freed-Hardeman College for such an examination. I would rather they not put me in jail (as I recall one "examination" ending that way with one of their visitors), but I shall gladly go, jail or no jail.

Here are the propositions:

1. *Concerning the Fellowship of the Saints and Christian Unity*

(a) Christian unity prevails when those who are "in Christ" accept each other as brothers.

(b) Those who have believed the *one fact* that Jesus is the Christ and have obeyed the *one act* of immersion into Christ are "in Christ" or Christians.

(c) This belief in the *one fact* and obedience to the *one act* are the only conditions of Christian fellowship and thus the only basis for Christian unity.

(d) Fellowship is not, therefore, contingent on doctrinal agreement, for if one is "in Christ", he is to be received as a brother even though he may be in error about many things.

(e) It is *faith* in the Christ that is the basis of salvation, not how much one might *know* about the so-called "plan of salvation" or "steps in becoming a Christian." It is not how much one might know about the role of baptism that lends validity to his salvation, but whether he believes in the Christ and obeys the gospel.

(f) Legalism is a great enemy of unity and fellowship. One is guilty of legalism when he makes any matter a condition of fellowship that the Lord has not made a condition of salvation.

(g) Heresy has no necessary relationship to doctrinal error or "false doctrine." Heresy is fostered by the party spirit and ends in division. An heretic is not one who teaches error (though an heretic often teaches error), but is rather one who seeks to divide the body of Christ for his own self-aggrandizement, which may possibly be done by teaching no error. It is attitude toward "the unity of the Spirit" that makes one an heretic, not the truth or error of his doctrine.

(h) Members within a congregation may enjoy fellowship with each other despite their differences on biblical interpretation; and so congregations may enjoy fellowship with each other regardless of doctrinal disparity. If those in the congregations are immersed believers, they are to be honored as the Lord's people, even though they may be known by such sectarian appellations as *Baptist Church, Disciples of Christ, Church of Christ,* or *Church of God.*

(i) It is not, therefore, *right* names, *right* millennial views, *right* kind of singing, *right* order of worship, *right* government, *right* ministry, *right* items of worship (though all important questions) that make fellowship possible. Fellowship between churches is determined only by the relationship that they sustain with Jesus Christ, and not by how many things they may be right or wrong upon respecting doctrine.

(j) While doctrine is vitally important to the edification of the saints, and though it is desirable that substantial doctrinal agreement be achieved, it nonetheless follows that doctrinal differences should never cause a breach of fellowship.

(k) A congregation's loyalty to the Christ and to the truth is not to be measured by an arbitrary list of rights and wrongs, for a church is loyal if it loves the Christ and is sincerely seeking the truth. It may be wrong in many of its teachings and practices, and yet *right* in the thing that matters most—its deep and abiding love for Jesus.

(l) Error in a congregation is, of course, undesirable. The teaching program of the congregation is to be a search for truth and the elimination of error. But this problem of error within a congregation is irrelevant to the question of fellowship.

(m) Endorsement of a congregation's doctrinal position is not to be confused with fellowship. Two congregations (say a Baptist Church and a Church of Christ) may enjoy Christian fellowship since they are both "in Christ," and yet they may not endorse one another doctrinally.

2.*Concerning the Corporate Worship of the Saints*

(a) Singing in the New Testament churches may or may not have been congregational. The passages instructing the saints to sing more probably refer to individual singing. Congregational singing is, therefore, a matter of expediency. A congregation may choose to have no singing at all, or perhaps solos or choirs, rather than congregational singing. This is a matter of the choice of the congregation and should be treated as such.

(b) The dispute over instrumental music is, therefore, often argued from a false premise.

(c) Yet the presence of instruments of music in the corporate worship of the saints is an evil, though not necessarily a sin. It is an evil because it is offensive to many sincere Christians and because it makes unity and fellowship more difficult to realize. It is not a sin because it is neither a matter of a willful ignorance of or rebellion to the teaching of Christ, for the New Testament has nothing to say about instrumental music. This proposition presupposes that the instrument is used strictly as an aid.

(d) Being an evil, the instruments of music in the congregations of the Restoration Movement should be eliminated. But being an evil instead of a sin, the anti-instrumental congregations should change both their attitude and their arguments concerning the matter.

(e) Congregational collection of money during the Lord's Day assembly is unscriptural, though not anti-scriptural. Scriptures are misinterpreted (notably 1 Cor. 16:2) to teach that saints *must* give into a common treasury on the Lord's Day. This tends to be legalistic in that it is the occasion for a false standard of loyalty. The scriptures give us no instructions about how a congregation is to gather funds. It is a matter of congregational liberty. A congregation could select a secretary and instruct its membership to mail their offerings to him either weekly, monthly, or yearly. Those who are paid once a year, like the farmer, might choose to make their offering once a year. There is no biblical plan concerning the *how* or *when* of congregational fund-raising. There are *principles* of giving, yes, but it is a farce to make an offering on Sunday an "item of worship" and as a test of scriptural worship. While a congregation may take an offering on Sunday, it should realize it does so as a matter of expediency rather than as a divine fiat.

(f) If a congregation chooses to erect a building, the most important part of the building is that set apart for the preaching of the gospel and the edification of the saints. The next most important part is the kitchen and social room.

(g) The Lord's Supper is the greatest expression of fellowship. A congregation should be willing to receive into its fellowship anyone to whom it serves the Supper.

(h) It accords with scripture for the Bible to be read in the assembly of saints. More is said about reading to the church than is said about preaching to the church.

(i) Each congregation is free to determine its own plan for serving the Supper, whether in a plurality of cups or in only one container. This matter, like a public collection of money, is a matter of expediency.

(j) While it is highly probable that New Testament churches observed the Lord's Supper on Sunday —on *all* Sundays and not regularly on any other day—it is not certain, nor are the scriptures conclusive that the Supper may be celebrated only on Sundays. In the light of the scriptures a congregation may choose to observe the Supper also on Thursdays, especially on special occasions. Once again it would be a matter of congregational liberty since we have no "thus saith the Lord."

(k) A second serving of the Lord's Supper on Sunday evening is a falsification of the function of the Supper as a congregational act. Since the breaking of bread was intended by the Christ as a corporate act, and not an individual act, the practice of individuals breaking bread apart from the assembly called for that purpose should be suspended.

(l) The Lord's Supper should not be referred to as *"the* Communion," for other expressions of worship are also part of the communion of the saints. Giving could as well be called *"the* Communion" as the Lord's Supper. The Supper is *"a* communion," and is so designated in the scriptures.

3. *Concerning the Ministry of the Ecclesia*

(a) The ministry of the saints is based on the scriptural concept of the priesthood of all believers. Every Christian is to be a minister of Jesus Christ, each serving in that capacity that is most commensurate with his abilities.

(b) The ministry of the saints is reciprocal or mutual, based on the principle enunciated by the Lord that one is called of God "to minister and not to be ministered to." Mutual ministry takes many forms, teaching the word being only one of them. Other forms of ministry would be caring for the needy, giving alms, and hospitality.

(c) Mutual ministry is scripturally, socially, and psychologically sound. When the ministry of the body is truly reciprocal, with each member working according to his talents to the edification of all, it is as truly consistent with its nature as it is for the physical body to find its welfare in the proper function of every part.

(d) A professional system of ministry, such as the clergy or pastor

system, is not only anti-scriptural, but it encourages the passivity of man and frustrates his communicative nature, which should be free to express itself in the congregation of saints.

(e) The pastor system thus brings about a condition within the body of Christ similar to the condition of the physical body when some of its members are kept in slings or casts and not permitted to function.

(f) There is no scriptural place for "the minister" in the New Testament ecclesia. Such an office not only lacks scriptural precedence, but it is a hindrance to the proper functions that are authorized.

(g) If the bishops or elders of a congregation do their work properly, there will be no place for the professional minister.

(h) In many instances the pastor system could be corrected by "the minister" serving in the eldership, thus sharing his pastoral role with the duly ordained, scriptual overseers. The elders would then supervise a mutual ministry that would make use of the talents of the congregation.

(i) In other instances the pastor system could be corrected by "the minister" becoming an evangelist of the congregation, turning the pastoral work back to the elders themselves. In the event the eldership is not qualified to assume their responsibilities as ministers to the congregation, the evangelist's first task would be to qualify them, thus equiping the church to take care of itself.

(j) Basically, the evangelistic office involves the preaching of the gospel, baptizing, forming disciples into congregations, training elders and ordaining them (but not *appointing* them), and so establishing the congregations that they are capable of doing their own work and reproducing others. He may also work with an established church, but either in some special capacity or as one sent forth by that congregation to start new churches or to aid such churches as may need his services. It is inconsistent to the evangelistic office for the evangelist to become "the resident minister" in a congregation of saints.

(k) The evangelist is an itinerant officer of the church. While he may live or have "headquarters" in a given place for a lifetime, his work as an evangelist involves "place to place" activity. It may be from house to house or person to person in the same city, or it may involve many cities and countries; but evangelistic work is *not* regular pastoral duties to a congregation, usually referred to as "local work." The so-called "located minister" usually does what the elders should be doing.

(l) The "located minister" keeps a congregation dependent on some outsider. When one minister leaves, another must come in. This cannot be evangelistic work, for the evangelist labors to prepare a church to get along without him by qualifying men to serve as elders, anyone of whom is qualified to do what the "located minister" does.

(m) There is a significant difference between *preaching* and *teaching,* just as there is between *gospel* and *doctrine. Preaching* involves the telling of the story of salvation to the lost, the proclamation of the risen Christ as the answer to man's

sin. It has to do primarily with the *facts* of what God has done for man through the Cross. *Teaching,* on the other hand, is instruction in apostolic doctrine. *Preaching* enrolls students in the school of the Christ, while *teaching* is training in the curriculum outlined by the apostles.

(o) The same distinctions hold for *gospel* and *doctrine.* Generally speaking, the gospel is *preached,* while the apostle's doctrine is *taught.* Elders, for instance, are told to be apt *teachers,* but not preachers. Evangelists, on the other hand, are primarily preachers. The evangelists proclaim the gospel and matriculate disciples by baptizing them; the elders take care of the churches by teaching doctrine.

(p) The book called the New Testament is not the gospel. It contains the gospel (the message of salvation), but most of it is doctrine. It is erroneous to say that *all* the New Testament is the gospel.

(q) Fellowship is dependent upon gospel, but not upon doctrine. By this I mean that we must all believe and obey the gospel to be in fellowship with Christ together. But this is not true of doctrine. We spend a lifetime studying, learning, and practicing doctrinal principles. We are all wrong in some of our interpretations from time to time. We are at different stages of growth; we see things differently. So doctrinal unanimity is not essential to fellowship, while odedience to the gospel is. One obeys the gospel when he believes in Christ and is baptized.

4. *Concerning Congregations of the Restoration Movement*

(a) The Restoration Movement has lost much of its impetus because it has evolved into parties and factions, each of which tends to exclude the others, and it has thus failed to continue as a *movement* within the church at large.

(b) The Restoration Movement was launched as an effort to bring about unity and to restore the ancient order within the church of Christ *which was already in existence within divided Christendom.*

(c) Our task is not to *restore the church,* for the church has always existed; but rather our task is to restore *to* the church (that already exists) some of it pristine nature that has been lost.

(d) Some heirs of the Restoration Movement confuse the movement with the church itself. Consequently some groups among us are no longer unity movements, for they suppose that they themselves (and only themselves) are *the* church, and so they must plead for conformity to their own exclusivism rather than the unity for which Christ prayed.

(e) The movement to restore New Testament Christianity is unfinished; the task has just begun. We face no greater danger than the false assumption that in our congregations we have restored the faith and practice of the primitive ecclesia.

THE REAL CAUSE

Reports from two brotherhood publications will illustrate what I believe to be a fundamental error in our thinking as a people, an error that is responsible for untold division and hard feelings among brethren.

One of the reports is from Hammond, La., in a periodical called *The*

Exhorter, published by brethren that are commonly referred to as *premillennial.* It tells of how an "amillennial church," which called itself "the True Church of Christ" in advertizements, conducted a tent meeting in Amite, La., within the shadow of a 40-year-old Church of Christ of the premillennial persuasion. The "true Church of Christ" completely ignored the premillennial group, acting as if there were no Church of Christ in Amite at all. It was a mission meeting. When Sunday morning came, the missionary group conducted services under the tent, as if the congregation of disciples less than a block away did not even exist.

The other item comes from the *Gospel Guardian,* published in Lufkin, Texas, and representative of the anti-Herald of Truth party within the Church of Christ. The issue of November 3, 1960, tells of the "results" of the Herald of Truth controversy in Louisville, Ky. Three churches have either split or about to split; congregations are stealing members from each other; internal strife and division exist in several congregations; preachers who have long been friends are now alienated. The writer of the article, A. C. Grider of Louisville, sees a split coming in the Church of Christ "comparable to the division over premillennialism in this city several years ago." He says that the Herald of Truth, a radio and TV program of gospel preaching, is the cause.

What is the *real* cause of such turmoil? Surely a group of sturdy and mature congregations will not be swept into a bedlam of biting and bickering just because a church down in Texas insists on promoting a big TV show. Surely preachers who have been friends for many years will not permit institutionally-minded brethren to turn them into fighting partisans. Indeed, what is the cause for such unbrotherly conduct as that described in Amite, La.?

I believe I know what the trouble is, or at least I think I can put my finger on the *basic* difficulty, for I am conscious that there may be a combination of causes for such untoward circumstances. Before I state my case, however, I should point out that current methods of solving these problems will never prove successful, nor have such methods been successful at anytime in our long history. The methods now employed — debates, write-ups, name-calling, tape recordings—are used by both sides in order to pressure the other side into conformity. The idea is that all will be well if "those in error" will repent of their evil and take their stand with truth. The arguments are unending and repetitious, and the debates go on and on. Brethren call each other bad names; each side accuses the other side of causing division. Consequently our "laymen" find themselves on the treadmill of an ecclesiastical dialectic. And so they suppose that they are on the *loyal* side if their preacher can get the best of the argument. If a certain paper brands one a *liberal* or an *anti* or as *disloyal* or as a *modernist,* then surely it is the work of God to oppose such a one and withdraw your support from him.

For over fifty years our people have employed such methods, and for over fifty years we have been dividing and sub-dividing. And so it will continue to be as long as such methods are used. The past half century saw the Disciples of Christ and Christian Churches become so alienated that they now hardly speak to each other. The past fifty years has seen the Church of Christ divide several different ways — premillennialism, Sunday School, women teachers, institutionalism (colleges), and now another division is in the making. Such will be the case as long as we continue to committ the basic fallacy that I will now describe.

The fallacy I refer to is the equating of fellowship with endorsement. We err in supposing that if we accept a brother into the fellowship of Christ that this is tantamount to an endorsement of his doctrinal position. This is evident in the way our people will use these terms interchangeably. When a brother says, "I don't fellowship him," he seems to be saying that he does not endorse his position. And it works the other way: if a brother does not *endorse* a man, then he does not fellowship him.

While I am convinced that this is *the* error for us to seek to correct in our generation, I am also aware that it is a most difficult point to get across. Recently I explained to an old friend of mine why I can enjoy fellowship with Christian Church brethren even though I do not agree with them on several things. He countered with, "Yes, but how about instrumental music?" I explained that I do not endorse instrumental music in the corporate worship of the saints and that I would like to see it removed, but that this in no wise affected the fellowship I share with such saints. He then insisted that the instrument in worship is wrong. I replied that I thought so too. "Then how can you have fellowship with them?," he demanded.

This circular reasoning is due to the fallacy of making endorsement mean what fellowship means. The logicians call this *equivocation.* When I pointed out to my friend that I do not endorse instrumental music in worship but can still enjoy fellowship with those who differ with me on that matter, he insisted that if I fellowship the people I endorse instrumental music. The same fallacy is at work in the instances reported in the two publications. The "true" Church Christ folk that held a mission meeting in Amite, La., within a stone's throw of a premillennial church were probably as sincere and well-meaning as could be. They ignored the premillennialists because they do not endorse premillennialism. To have fellowship with them would be to endorse their false doctrine, and since we are to "have no fellowship with the unfruitful works of darkness," the premills must be treated like everybody else that is wrong.

It is the same fallacy at Louisville. The Herald of Truth is wrong, says one. It is an expression of centralization, institutionalism, and unscriptural cooperation of churches. Since those who believe in (or endorse) Herald of Truth are wrong, he cannot fellowship them. All this means that the only way for our people to continue in fellowship with each other is for them to see everything

alike. But this they have never done and never will do. This is why we have always been in confusion and always will be. Even those who recognize each other as faithful are woefully inconsistent, for they too have their differences.

Why is it not possible for the brethren in Louisville to resolve their difficulty by permitting some churches to support Herald of Truth and others to withold support, if they wish? One could say to another, "Our congregation believes that Herald of Truth is wrong due to the nature of the organization behind it. We cannot endorse it nor support it. Your congregation disagrees with us, and that is all right. We will be brethren just the same. Since each thinks the other is wrong about this, maybe we can arrange for some exchange of ideas about it, for we most certainly want to work together as much as possible. But in the meantime you go on and support it while we find other areas of service. But in any event we'll keep right on loving each other and working together as much as possible." This is impossible only because brethren suppose that if a man is wrong about something he can no longer be fellowshipped.

Brotherliness could be a reality in Amite, La., if the amills and premills could understand that fellowship is between persons rather than things. I can worship with a so-called "premillennial church" without believing or endorsing premillennialism. The doctrine has no relevance to our being "in Christ" and loving each other as fellow saints. A brother may be wrong about many things and still be a faithful child of God. Surely all of us are wrong about a number of things. If I know a brother is wrong, I can disagree with the wrong and yet accept him as a brother beloved. "As for the man who is weak in faith, welcome him," says Paul in Romans 14. In the same chapter he shows how men can disagree with each other doctrinally and yet accept each other as brothers.

Jesus loved us and died for us while we were wrong. His glorious fellowship does not depend upon our being right on everything doctrinally. "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin." (1 John 1:7) This indicates that fellowship is a relationship that we sustain with the Saviour. Paul speaks of our being "called into the fellowship of his Son, Jesus Christ our Lord." (1 Cor. 1:10) it is nowhere implied that fellowship is dependent upon how much one knows or how free he is of error. It is *relationship* that matters most; if one is "in Christ" he is in fellowship with all others who sustain that relationship.

It may be a mistake to use *fellowship* as a verb, suggesting that it is within our power or within a congregation's power to define who is *to be fellowshipped or disfellowshipped.* It is within God's province to determine who is and who is not "in Christ Jesus." It is but for us to recognize only those limitations that God himself has laid down. It is the conviction of this journal that God has laid down but two conditions for fellowship with his Son: *faith in the one fact that Jesus is the Christ and obedience to the one act of immersion.* "He that believes and is baptized shall be saved," says the Lord. When one prescribes that one must believe and behave a certain way regarding instrumental music, millennial theories, and all other such questions, before fellowship is possible, he is going beyond what the Lord has said. He starts a party in doing so. He becomes a legalist in that he prescribes his own standards whereby one is to be recognized as faithful.

Endorsement on the other hand has to do with approving of a viewpoint or action. Even though I recognize a man to be my brother in Christ, I may not sanction his views on as many as a hundred issues. He may even be seriously mistaken about some very significant subjects. This may be so serious that I would hesitate to use him in some areas of Christian work. But I would still sit with him at the Lord's table and acknowledge him as a brother beloved. While I would take steps to correct his error and to show him the way of the Lord more perfectly, I would nevertheless think of him as within the fellowship of Christ since he has obeyed the same Lord as I. For one "to walk in the light," where fellowship with Christ is realized, does not mean that he must know the truth on all doctrinal matters. If that were the meaning, how many of us would have any assurance of being in fellowship with Christ. One is walking in the light of Christ when he honors Jesus as his Saviour and makes Him the Master over his life.

If we survive as a Restoration Movement and rise above the multiplicity of divisions that threaten us, we must correct the false notion that fellowship with our Lord is dependent upon doctrinal oneness. The oneness for which our Lord prayed was not that all of us would be carbon copies of each other, but rather that we would all find unity in our faith and obedience to Jesus as the Lord of our lives.

CAUSE FOR CONCERN

A recent issue of the *Ladies Home Journal* has an article on "The Truth About Illegitimacy" by Glenn Matthew White in which some sobering statistics are presented. Here is a list of some of them:

1. There were 208,000 illegitimate births in the U. S. in 1958.

2. The number of such births are increasing, especially among teenagers.

3. In 1957 two out of every 100 births were illegitimate among whites; among non-whites 21 out of every 100 were illegitimate.

4. More than a third of the girls in teenage marriages are pregnant at marriage and an unusually high proportion of the total divorces are from this population.

5. Studies in some communities indicate that about 20% of first babies born within marriage have been conceived before marriage.

6. Sexual freedom among all classes in the U. S. is on the increase. The most irrefutable evidence is the fact that the number of girls who bear illegitimate babies is but a small fraction of the number who become illegitimately pregnant. The differ-

ence between "legal" and "illegal" is the availability of a legal father before the baby is born.

Mr. White points out that while the causes for such behavior are not clear, one conclusion of significance is that *the girls with strong religious conviction are much less often guilty of such transgression.* The weakening of the family and lack of moral training are cited as causes of such moral depression. There can be no substitute for a solid home built upon moral imperatives. Youth appear to be without continuity and purpose in life, White thinks, and they are not finding a meaningful life in the adults around them.

Surely America is in need of the moral and spiritual principles that come from the Bible. Parents can build morality into the lives of their children, as well as meaning and continuity, by means of daily reference to the Bible. Let us return to family prayer and Bible reading. White points to indiscriminate use of TV, movies, romance magazines, ignorance of sex education as part of the problem. We can say that a return to the simple life patterned after the scriptures is the answer, though I do not intend to oversimplify. It is my conviction that when people believe in *the right* strongly enough, they will have the strength to avoid such pitfalls. The truth is that many people go wrong because they have no strong convictions; their idea of the difference between right and wrong is vague. Their values are confused. There is no "frame of reference"—such as the conviction that a benevolent Heavenly Father watches over them day and night—to pull them toward the right. Since there is no fear of God before our eyes, we are a society that lives as if there were no God, a society without restraint.

I suggest the following principles from the Bible as a starting point for a rebuilding program of moral values in the home:

1. *"In your hearts reverence Christ as Lord"* (1 Pet. 3:15). One's life has direction when Christ is viewed as Lord of all. If one is taught from youth up to reverence Christ, then he or she will think of the Lord as being present on dates as well as at church. This is the needed "frame of reference" that the psychologists talk about. "What would my Lord think?," is the most meaningful question. This worked for Joseph, who when tempted to commit adultery, said, "How can I committ this great sin against my God?" We come to *know* Christ only by living with him in prayer, meditation and study. The girl who is so close to her Lord that she goes to her room to pray before each date is not likely to be a statistic in the column of unwed mothers. It is this principle of the Lordship of Christ that is the vitality of the spiritual life. "Let the peace of Christ *rule* in your hearts" (Col. 3:15). It is a different story when *passion* rules or when *the gang* rules.

2. *"Thou God seest me"* (Gen. 16:13). Hagar expressed an idea that should ever motivate all of us to live the good life. God knows even the desires and intents of the heart. "In the fear of the Lord one has strong confidence, *and his children will have a refuge"* (Pro. 14:26).

In all our concern for comfort, security, fashions, new cars and furniture, prestige, and all else esteemed by man, we should not forget that God is watching us and that He will judge us. "It is appointed for men to die once, and after that comes judgment" (Heb. 9:27). If our children are trained "to fear God and keep His commandments," even their dating experiences will be in view of pleasing the Ruler of the universe.

3. *"Take every thought captive to obey Christ"* (2 Cor. 10:5). Thoughts are the result of mental activity, the products of mind. Paul is saying that all our intellectual activity is to be made subject to Christ. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer." (Psa. 19:-14) The whole personality is to be turned toward God. All intellectual activity is to be disciplined and nurtured so as to be directed toward the Christ. "As a man thinks in his heart, so is he." If the home can encourage more and more intellectual growth, and direct the growth toward God, what a blessing it would be to the children. If parents had more intelligent conversations about God, the church, and the Bible, and the Christian graces, it would create the ideal environment for the child who first thinks as his parents think. Spinoza, the Jewish philosopher, made the idea of "the intellectual love of God" the center of his life."

4. *"Your body is a temple of the Holy Spirit within you, which you have from God; you are not your own; you were bought with a price. So glorify God in your body"* (1 Cor. 6:19-20). Here is one of the greatest ideas of all the world's literature. If one *really* believes that the Heavenly Guest uses the body as His dwelling place, it would greatly influence the whole of his life, including such questions as to whether he should use tobacco and how he should conduct himself on a date. Our children must be taught that fornication is the one and only sin that is against the body (1 Cor. 6:18), and that above all else they are to "Flee fornication."

5. *"Those who belong to Christ Jesus have crucified the flesh with its passions and desires"* (Gal. 5:24). In this context the apostle warns that those who serve the flesh, committing such sins as fornication and licentiousness, shall not enter the kingdom of God. Our young people must be trained to control their passions and thus present their bodies to God as a living sacrifice. Teenagers are to understand the warfare between spirit and flesh that goes on within them. They are not to be deceived about the *difficulty* of living the Christian life, but they are to understand that personal sacrifice is required of the one who walks by the Spirit. On the positive side the fruits of the Spirit should be stressed and made a part of daily life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

CHANGES FOR VOLUME 3 OF RESTORATION REVIEW

By means of a reduction in the number of pages in Volume 3 (1961) of *Restoration Review* we will be able to cut the subscription rate to $1.00. It is our desire to issue a respectable journal of Restoration principles at a subscription rate that is so nominal as to be within the

easy reach of all. This means it will no longer be necessary to offer a club rate. All subscriptions will henceforth be $1.00 each. We trust that many of our readers will continue to get up clubs of readers. Nearly always when one takes the initiative he will find a number of people who will be glad to subscribe along with him.

While the exact changes have not yet been worked out with our printer, it is probable that Volume 3 will be 48 pages each number or 192 pages for the year. We may issue two numbers of 64 pages each and two of 32 pages. Or it may vary from issue to issue within a general range of from 32 pages to 64 pages, or from 192 pages to 224 pages for the year. This will be determined in part by the subject matter to be presented in any given issue.

A second change in general make-up will be the use of smaller type. This is ten point that you are now reading. Some of our readers insist that this is ideal size for easy reading, and they have asked why we do not use this type throughout. Mr. Bob Haddow of California, for instance, has pointed out that more material could be included if ten point type were used throughout. We are taking his advice as a means of reducing the cost of the journal and yet giving the readers almost as much material. So, unless the printer points out some obstacle to the plan, we intend to use this type throughout each number for 1961. We also plan to use the single column throughout rather than the double column that you see in this editorial section.

It is to be understood that all these proposed changes are strictly experimental for Volume 3. They may or may not continue beyond 1961. But this much we are promising: you will receive at least 192 pages of material in Volume 3 at the subscription rate of only $1.00. Our intention is to make the publication as attractive and readable as possible, and to offer such reading matter on the Restoration Movement as to be both interesting and edifying.

While plans are not complete as to what subjects will be treated in the forthcoming volume, we intend to give more attention to biographies of Restoration heroes and extend treatment of certain biblical subjects that we think have been neglected. It is probable that the editor himself will do more of the writing in order to realize the overall objectives of the journal.

It will greatly encourage us if you renew your subscription promptly. Inasmuch as the rate is now but $1, why not send an extra buck and an extra name?

Bound Volumes Available

We have left a handful of bound volumes of the 1959 *Restoration Review* (Volume 1, 254 pages). These are deluxe, handfinished, buckram bound, blue with gold lettering, designed to match the forthcoming bound volumes. The price is $5.00. You may now reserve your copy of the bound Volume 2 (1960, 254 pages) which will be ready by early spring, also at $5.00. Some may be interested in our previous publication, *Bible Talk* (six volumes, 1952-58). We yet have a few copies of the last four volumes in both economy binding ($3.00) and the deluxe ($5.00). If interested, write us for further details.

CHURCH OF CHRIST COLLEGES: IS ANYTHING WRONG?

by ROBERT R. MEYERS

Several thousand youngsters each year attend colleges operated by Churches of Christ. They receive a great deal of benefit and considerable harm from this experience. Believing that it is possible to increase the benefit and lessen the harm, I present here some views formed as a result of association with three of these colleges.

I am eager to say at once that the benefits are in many ways immeasurable. It would be naive and mean-spirited not to admit this. Many faculty people work in these colleges who are utterly devoted to their tasks and who make personal sacrifices to stay on the job. The student body is made up of the very finest young men and women. Their sharing of devotional exercises and campus experiences cement friendships that often last a lifetime. They benefit mutually from these lasting ties, and from their exposure to many splendid traits in the men and women who teach them.

Unfortunately, the harm done to many is also incalculable. This is true even though the mischief done is not always clearly perceived, even by those who are the victims of it. It consists of a narrowing of the spirit, a pinching of the sympathies, a diminishing of that eager curiosity which is the surest sign of a healthy and growing mind. These serious defects result from a falsely narrow interpretation of two phrases used extensively in advertising the colleges, and from the total college atmosphere which is created by the misinterpretation.

I refer to the twin claims made in the printed and spoken inducements of most of these schools that they are "liberal arts Christian colleges." As I understand these terms there are important senses in which the colleges are neither "liberal arts" nor

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Robert R. Meyers holds the Ph.D. from Washington University. He was for five years a professor of English at Harding College. He has been associated with two other Church of Christ schools. He is presently at Friends University in Wichita, and he ministers to a Church of Christ in that city. This journal considers this article by Professor Meyers one of the most sobering challenges to so-called "Christian Education" of our day. It is especially significant in that it comes from *within* the ranks of Church of Christ institutions. While it speaks to Church of Christ colleges in particular, its challenge reaches all the parochial institutions within discipledom.

"Christian." To the degree that they are neither, to that degree are students harmed. I should like now to address myself specifically to the interpretation these schools give to the term "Christian."

Are The Colleges Christian?

To the uninitiated, the claim that the college is distinctively "Christian" may convey the idea that the college seeks only to surround the youngster with aids to Christian thought and action, meanwhile encouraging him strongly to make a lifelong commitment to Christ in deep faith. Nothing, of course, could be better than this. The trouble is that the word "Christian" is defined quite differently. What it really means on the campus is that a very sharply limited group of people who possess certain explicit knowledge and practice precisely the correct forms are called Christian. All others are non-Christians. Rigid lines are drawn and statements are frequent to the effect that "we have the truth and all others, no matter how well-intentioned, are wrong and will be lost." Knowledge, not faith, becomes the instrument of salvation. And although verbal gymnastics may disguise the fact from many, the truth is that few on the campuses will admit the possibility that their knowledge of God's will may conceivably be as imperfect as that of others.

This is not Christian education at all. It is sectarian education. It provides the student with a narrow, bigoted, party-spirit approach to Christianity. It does this so thoroughly that even a lifetime of later reading and study may be insufficient to counteract it.

I realize that my definition of what is Christian will not correspond with that of many of my friends. I think no less of my friends for this, since they may be right and I may be wrong. I do hope for a similar attitude towards myself. I have come to define the word Christian in a way different from what I once did. If I am now correct, then the definition given at these colleges is inaccurate.

It seems to me that genuine Christian education would always answer "yes" to Elton Trueblood's question in his book, *The Idea of a College*: "Do people come out of this community more compassionate and more unified in their lives than they were when they entered?" Yet I know for a fact that hundreds and thousands of youngsters emerge from the schools I am discussing with *less* compassion for the beliefs and trials and integrity of others than they had upon entering, and with *less* wholeness of spirit.

I have seen many students plunged into uncertainty and confusion when the full significance of the college's position became clear. They struggle to accept what those in authority preach, although in their hearts they know that this view is too narrow and does not square with observable facts. They lack the vocabulary to make their protest vital and effective, so their public docility is often taken to mean full acquiescence in the narrow religion which is preached to them. Their spiritual growth is stifled while a civil war goes on in their hearts. I am speaking now for those who have come to me by the dozens, trying desperately and intelligently to solve this crucial problem in their religious lives.

One may argue that for those students and parents who *want* this narrow kind of Christianity, the harm is not so great. Such an argument is questionable, since we all know that people often want what is not best for them. But I am most urgently concerned with those other students, the ones who have generous, sympathetic and potentially Christian spirits, and who suffer intensely from the sectarian approach to Christianity.

Often, when they leave the college, these students react violently against the narrowness they encountered. They sometimes become so bitter against the college and against the church which supported it, that they refuse to have anything more to do with either. There is a conspiracy of silence about how many ex-students really feel this way, but I am convinced that the number is large enough in quantiy and quality to merit serious attention. It is understandable, of course, that no comments from these disappointed persons appear in the college propaganda. The letters of appreciation read each year to chapel audiences and printed in advertisements are from students who have absolute faith in the authoritarian approach to religion. Quite naturally they praise the school which confirmed such a faith, and they will continue to do so. The disillusioned, on the other hand, feel that no one in power will listen to them and that it is useless to write and complain. They know that they will only be accused of "drifting from the faith" and of having been "corrupted by secular education" somewhere else.

I might add here that many students do not wait to leave these

colleges before they rebel. I have never known a school year which did not have a group of highly intelligent and keenly religious young men and women in revolt against "the system." We must not be misled by the fact that the rebels are always few in number. The really important fact for us is that they are high in quality. They are the thinkers, the searchers, the askers of questions. To lose them is to lose a remarkably promising group of leaders. Yet every year, in every major Church of Christ college, such a group exists, makes its protest, is whipped into subjection and told not to ask dangerous questions, and is finally embittered at the massive refusal of those in places of power to admit the need for fresh insights into God's truth. I shall refer to these students again later.

Are The Colleges Liberal?

The other claim is that these colleges offer "liberal education." If my understanding of liberal education is at all correct, they do not. In fact, the peculiar nature of their approach to religion absolutely prohibits genuine liberal education. The two are mutually antagonistic and cannot live together.

My point will be clearer if I pause here to define my concept of liberal education. I think of it as an education which seeks to enlarge the mind and introduce it to new ideas. It encourages people, in that trite old phrase, to think for themselves. It does not seek to pass on a ready-made set of beliefs, but presents evidence for and against various ideas and systems and urges students to come to their own convictions. It believes that convictions arrived at in this way will be powerful enough to sustain students through life. It is an "open" system, by which I mean that it assumes that truth is forever being found and that the thinking student may himself make a valuable contribution to man's knowledge of truth, even if he should have to contradict the cherished beliefs of his teacher.

The exact opposite of this is the propagandistic approach which is concerned mainly with preserving a system of ideas. Men employ this method who want above all else to inculcate a particular set of doctrines without fear that someone will modify them. The techniquies used are ancient. Speakers weigh all arguments and

presentations in favor of their point of view. Lip-service is often paid to a fair representation of the views of the other side, but those opposing views are not, in fact, accurately or sympathetically stated. Anyone knows this who has gone from the "straw man" kind of argument held in many Christian college Bible classes to talk freely and at length with an intelligent man who holds the opposite point of view. The strength and persuasiveness of his arguments will be at once apparent, and one is delivered from that simple and heart-hardening opinion that only fools could so believe.

In this propagandistic approach, truth is represented as simple rather than complex. It is talked about as something fully possessable, rather than as an ideal to be forever reached after and constantly tested for validity. It is a "closed" system, by which I mean that it assumes that truth has been grasped once and for all, that any questioning of it is heresy, and that the most noble activity of man is to hand it down, untouched, from generation to generation. This view guarantees that no one will break through with any new insights; it is a husk, lifeless.

Attitude Toward Truth

I will try now to illustrate more elaborately what I mean. One day last year I sat for a time looking at a remark one of my sophomore students in a rather severely orthodox Christian college had written above a medieval religious idea. She had said, "Maybe they didn't have the exact concept of it, but they were getting close to the truth." This language may seem moderate, but there is a disturbing implication in her words. Despite her very limited background of experience and reading, she felt perfectly confident to measure all strange religious ideas and make quick judgments about their worth.

This conviction on the part of a raw and unpolished sophomore (who failed the examination for lack of specific knowledge) that she could pass glib judgment upon a complex religious idea is not new to those who have taught in the more rigidly authoritarian Christian colleges. Product of a system which sees itself as the sole possessor of the entire truth, this girl had not doubted for a moment that she could decide who was, and who was not, right. Her tiny shreds of knowledge, coupled with encouragement from

many preachers she had heard and some Bible teachers, had led her to think that she might speak with perfect boldness about how close a certain life-long student was to "The Truth." The unconscious arrogance of such an assumption is the despair of any conscientious teacher trained in the tradition of liberal education.

It is this arrogance, this blissful confidence that no one else could possibly be right, which passes over from the religious approach and destroys any real hope for genuine liberal education in these schools. For how can real intellectual honesty and humility be fostered in an institution which puts its primary emphasis on a rigid orthodoxy and supports that orthodoxy by the most flagrantly anti-intellectual techniques?

Or laboring to be quite clear, let us put it another way: Can students who are constantly bombarded with propaganda devices in the inculcation of their narrow faith avoid carrying this wraped approach to truth into their other intellectual disciplines?

In historical research, for example, can we expect a student to apply rigorously the methods of unbiased study, evaluation of sources, and allowances for prejudices due to position or emotional bias, when in his religious study he is not only never taught to apply such methods, but is in fact discouraged from doing so?

If religion is the most important thing in life (and I believe that it is) and if one is taught to approach religion with intellectual and emotional blinders on so as never to shy from the many disturbing facts along the way, then is it not inevitable that one will carry this same narrow, one-sided and overly simple approach into other (and less important) studies? If he does, he cannot get for himself a liberal education. And if he does not, he becomes unhappy over the contrast between his study of religion and his study of other subjects. It is this last conflict within him which fractures his peace of mind, leaves him fragmented rather than united, and often embitters him toward the very thing he should love most.

A Probing Question

In an effort to find out how faculty and students in such schools really feel about their primary purposes, I often asked this question: *Do you think of your college as primarily a liberal arts college with a strong emphasis on religious training, or do you think of it as primarily a group brought together for purposes of religious indoctrination and only secondarily offering a number of academic subjects?*

I found considerable uncertainty among both students and faculty on this matter. Quite contradictory replies were given over a period of several years. The results of the contradiction is an odd sort of tension which exists on almost all these campuses, and which I think is detrimental to both scholarship and fellowship.

In view of the emotions aroused by some terms, I should like to pause here long enough to say that there is nothing wrong with "religious indoctrination" as such. But if the indoctrinating process uses anti-intellectual techniques, then it has a poor place in a college which claims to sharpen the intellect and provide a broad, liberal education.

I have had personal talks with examiners from national accrediting agencies who have examined these schools. They are often concerned over the difference between what these colleges claim to offer (liberal education), and what they do indeed offer (religious orthodoxy). Some have felt that the schools were really extensions of the Sunday School, that they were not really interested in educating liberally but in advancing the cause of a specific and very exclusive religious sect. I have gathered from their remarks that they think it unfair to advertise as a liberal arts college and not give liberal education. These critics have said that Church of Christ colleges guard their special traditions and their orthodoxy with such passion that they stifle intellectual initiative in both faculty and students. This is not completely true, but it is true enough to give us pause.

Anti-Intellectual Methods

I want now to be more specific in substantiating my repeated statement that the methods used in indoctrinating students religiously are basically anti-intellectual. This, after all, is at the heart of my contention that the colleges cannot give liberal education; more thought must be given to it.

One evidence of anti-intellectualism is that a most careful choice of texts is made to guarantee that no opposing view will get a really sympathetic hearing. Bible teachers certainly discuss opposing religious views, but it is a widespread practice to hold up the opponent's weakest arguments to exposure, ridicule and triumphant banishment. Students wonder how on earth intelligent people could believe such

things. So they are taught at once both superiority to others and contempt. In the backs of their minds there is a vague uneasiness, because they wonder how all the brilliant and truth-seeking people in the world can be so stupid as not to see what their Bible teacher just made so clear to them. But they have only two alternatives: *they must believe that all others are less wise than they, or that they are less sincere.* To say that this set of alternatives must inevitably result in an arrogant, loveless kind of Christianity is to state the obvious.

To discourage questioning and to explain why students who do not go to Church of Christ schools often become disillusioned with Church of Christ religion, these schools teach most strenuously that secular colleges are intent upon destroying faith. They even include religious colleges supported by other groups than their own. There is never an intimation that perhaps the student found his faith terribly deficient in an intellectual basis and that the fault lies with our preachers and our "system" rather than exclusively with secular colleges. There is no inclination to ask this question: "How do we fail boys and girls who grow up in our churches for many years, may even spend time in our Christian colleges, and then spend some time in a state school and change their minds about all we've taught them? Could it be that our own teaching has been defective, that we have taught such a narrow and unintelligent faith that it will not stand the scrutiny of honest eyes?" No matter what the answer to this question is, is would be refreshing just to hear it asked. I never have.

It is also significant that in these colleges you can get an energetic "rise" out of most students only when a religious issue, however remote, comes up in class. Students who have been dull and passive in history, English, economics and science classes, will leap into feverish concern in a moment when some religious issue is injected.

In other words, material that is basically vital to the course may bore them, but even an incidental reference to religion awakens them at once. Why? Because they have been ardently taught that they are the guardians of a rigidly defined system, and that anything that seems to threaten it must be pounced upon at once. This is so thoroughly drilled into them that many students spend much time watching carefully for signs of heresy in one another and in their teachers. They lay traps with amazing energy for any who may be "straying" from what they call "The Truth."

So faculty members whose views are not extremely conservative learn to be cautious about what they say, and to whom. Many stay on the faculty by seeing to it that their true views are not known. Some stay by managing to apologize gracefully and by rephrasing their statements so as to make them more acceptable to the guardians of the party line. A deteriorating and subversive "underground" is almost invariably created. One learns to speak only to those who will not carry tales. Students find out that faculty members and administrative people will often listen and act upon reports of heresy. A spying, inquisitorial, and absolutely unChristian atmosphere is the result.

This will probably sound too strong to be true. Especially for parents and friends who visit periodically and who see the lovely side of the schools. And I would admit that there are many students relatively untouched by the kind of thing just discussed. But many more are harmed by it, and harmed lastingly.

If one ventures to criticize such things, he is told that the Christian seeks to build up his institutions, not criticize them. Over and over one hears in public this plea: "Don't criticize the school; don't be a critic." If one presses the speaker to say exactly what he means, he will usually modify the remark in private, saying that he only means "purely destructive criticism." But in public, speakers fail more often than not to make this modification and the message comes across powerfully: Don't criticize!

Yet the very essence of the intellectual life lies in intelligent and fair criticism, openly spoken without fear of retaliation. No institution lives healthily which is fed only on praise, pats and propaganda broadsides about how good it is and how it serves only the greatest of purposes. Objective analyses of merits and defects in even such sacred precincts as Bible teaching are urgently necessary. Many would deny it, but one cannot avoid the notion that the inner circle at such schools really see the college as a sacred thing, and criticism as a form of blasphemy.

It is true, too, that thousands who are connected with these colleges are unable to get excited over them *as schools.* They are eager to promote their own brand of Christianity and this is precisely what they expect of the school. Despite occasional lip-service to academic excellence, most of them are indifferent to the school's curriculum.

They are upset when their children come home with even the mildst of new notions stirring in their heads. Quite literally, they send their children to school not to learn new insights, but to be confirmed in old ones. They are forced by certain social and economic pressures to offer standard academic subjects in their colleges and to seek teachers who are qualified in theory, but mainly they feel that the colleges exist to win new members to the church or to see to it that longtime members do not get any new and disturbing insights into God's will. They approve strongly of that suffocating pressure to be "right" (i.e., to follow the system) in all religious thought and action. They approve of the way in which this pressure penetrates all other activities. They feel that the college does well to stop the inquisitive mind in its tracks and say: "Now, that will lead you into danger. Here are the things which you must believe."

How About The "Rebels"?

I promised to return to the case of the "rebels" who always exist on these campuses. They are not riffraff; it is important to know this clearly. They are among the brightest and most promising, and I could now name dozens of them who are teaching in colleges and universities around the country. Let me give a recent and typical illustration of what is involved here.

Not long ago in one of the Christian college publications, some young men expressed themselves on the editorial page. Their views were mild and remarkably well-reasoned in comparison with what appears in most college papers. The young men are loyal to Christianity and to the church. They are not "modernists" or "liberals" in religion, unless those terms are strained to mean "anybody who differs from me." They merely pointed out that "the system" is not above defects and that we have wrong emphases in some areas. One of them suggested that there was a certain artificiality in our arrangement of the "Five Steps" in "The Plan of Salvation." There is nothing new or striking in this; anyone who has considered carefully that particular approach knows of the artificiality. But the sequel to the writing of these articles is interesting, proving precisely how repressive the atmosphere is on such campuses and how strongly students are discouraged from having their own thoughts.

First a preacher from some southern state wrote to complain to

the college president that such views were obnoxious to him and that he could not send his child nor the children of his friends to such a school. (Economic pressures, you see, are believed to be effective in such matters and indeed they are, since it is for economic reasons that the Church of Christ schools refuse to obey Christ's commands about brotherhood and permit negro students to enroll). Now one would like to think that the president replied like this:

"Dear Blank, As you perhaps understand, we have young men here who are encouraged to think for themselves and to sharpen their thinking by putting it into writing. We believe that any other kind of educational environment is inadequate. We take the risk of their saying things at times that others of us disagree with. But we feel that there is always the chance that they may give us valuable new insights, too. I beg you to be patient with these young men, and all other young men who, like them, are eagerly searching for the truth. We feel that open and free discussion should exist on our campus and in our paper, and that Truth will be served in this way."

If the southern preacher who wrote the letter could show me a reply from the school's president that even vaguely resembled the above in spirit, my heart would leap with happiness and I would know new hope for everyone concerned with these colleges. I know, however, that such a letter would not be written. I know also that the customary procedure would be for the president to write to the editor of the paper and urge him to desist from publishing anything that might cause concern. What this means, in effect, is that the college is held in firm check by the most cautious and ignorant elements connected with it and its course is determined by them. Intelligent and questioning students are told to keep quiet and preserve the peace. This happens year after year, and when one knows it at close hand he is forced to conclude that in such an environment it is difficult, if not impossible, to get education that is either Chritian or liberal.

It is not surprising that from time to time, among the students in such colleges, little papers spring up bearing such titles as "Heretic Detector" or "Modernists Among Us." They are always trivial and rather foolish little papers and do not bother anyone much, but they are another indication of the kind of spirit which is fostered in some people on these campuses and which is insufficiently rebuked.

Our Task As Restorationists

My dream for two decades was to teach in a liberal arts college with a strong Christian emphasis on the principles of the Restoration movement. During those twenty years, however, I came gradually to learn how seriously defective are our interpretations of "Christian" and "liberal education."

Because I love deeply those who are thwarted and oppressed by a false faith, I want to speak out. It is a matter of profound conviction with me that if I want the truth, no sudden flareup of emotion will serve to squelch that truth permanently. It will prevail. If I am not speaking truth, if my views are not the fruit of careful and honest observation, then my words will not prevail and I shall be happiest of anyone to see them die.

The words of Robert M. Hutchins on liberal education are appropriate here: "The purpose of higher education is to unsettle the minds of young men, to widen their horizon, to inflame their intellects. It is not to reform them, to amuse them, or to make them expert technicians in any field. It is to teach them to think, to think straight if possible; but to think always for themselves."

This is dangerous, I know, but no great things are ever achieved without danger. And when we fear in our colleges to teach students to think for themselves, we not only do a disservice to mankind, but to that very church which we love and which needs above all else clear, penetrating minds to guide it into more and more truth.

I have tried to say that there is too much intellectual coercion in these schools and too little freedom to search God's meanings as a private person. This destroys the vitality of any faith and it is always only a matter of time until the lifelessness is apparent to all.

I have tried to say that any system which fosters a sense of superiority and arrogance in students who really know very little is the exact reverse of true Christian education. I shall not be content until more graduating seniors from such schools display notable amounts of humility and compassion and show a deep and abiding respect for all truth-seeking.

Those of us who have inherited the Restoration legacy have a gigantic task. We have a marvelous God and exceptional opportunities. Our colleges can serve a vital purpose in seizing these opportunities. But only if they create an atmosphere where genuine Christianity is confirmed and where students are pointed in the direction of spiritual maturity. And only if they deliver what they promise, genuine liberal education which opens the closed mind and keeps it receptive to incoming truth.

To speak at last a prayer: If Christ is greater than "the system," if truth is bigger than the party, and if men are willing to open their minds and hearts to God's constant guidance, the Kingdom of Heaven may yet spread as widely as the Saviour hoped it would.

God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspene and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.—Ralph Waldo Emerson

Editorial Note: The foregoing essay by Professor Meyers is deemed so vital and significant that reprints are being made available for the purpose of wider distribution. Order from our publication office at once if you care for extra copies. Price is 15 *cents per copy or* 8 *copies for one dollar.*

"AND HE WENT FORTH CONQUERING AND TO CONQUER" (Rev. 6:2)

By Louis Cochran

If I were to choose a text for my remarks here this afternoon, I do not believe one could be chosen more applicable to Alexander Campbell, and the occasion for which we have gathered, than these few words of the second verse of the sixth chapter of Revelation as recorded by St. John the Beloved. Led by the Saviour, and the Apostles, and the great souls of the Universal Church, they march into the future — "conquering and to conquer," teaching, as Timothy said, that "there is one God and one Mediator between God and men, the Man Jesus Christ." (1 Timothy 5); preaching the Oneness of all Christians; the Restoration of that Unity of the Church for which Jesus prayed in His final agony, before the Crucifixion—that they all might be One even as He and the Father are One. (John 17:21)

Unlike the great religious reformers of the ages, to whom we all owe so much, such as Huss, and Zwingli, and John Knox, and Calvin, and John Wesley, and the greatest of them all, Martin Luther, the Campbells, Thomas and Alexander, envisioned not a "reformed church," but the restoration of the Church of Christ as it had existed during the days of the Apostles, and in the First Century, before apostasy began to bear its ugly fruit. As the late Thomas W. Phillips so well said in his book, "The Church of Christ," the finest exposition of the Early Church ever written by a layman:

> "There have been reformers of churches and numerous reformers of reformed churches, but none has ever attempted to reform the Church of Christ (p. 282) . . . The religion of Jesus was complete within itself, and was established once and for all time. He has no rival and no successor. (p. 299-300)."

"The Church of Christ on earth is essentially, intentionally and constitutionally one," proclaimed Thomas Campbell in his *Declaration and Address,* "and nothing ought to be an article of

Mr. Cochran first presented this essay as the Dedication Address for Phillips Memorial Library, Bethany College, June 4, 1960. It is published here for the first time.

faith, a term of communion, or an obligatory rule for the Constitution and government of the Church except what is expressly taught by Christ and His Apostles." Full knowledge of all revealed truth, he said, is not necessary to entitle persons to membership in the Church, "neither should they for this purpose be required to make a profession more extensive than their knowledge. (Prop. 8) Those who are thus qualified should love one another as brothers and be united as children of one family (Prop. 9), for division among Christians," said Father Thomas, "is a horrid evil, fraught with many evils."

Upon these simple yet profound statements of truth, Alexander and Thomas Campbell took their stand, and spent their lives in working for the Restoration of that Apostolic Era when Christians recognized each other as brothers, united as the children of one father, with Christ their Lord. Years later in that incomparable statement of belief, *The Christian System,* first published in 1835, Alexander Campbell summed it up even more simply. "The grandeur, sublimity, and beauty of the foundation of hope, and of ecclesiastical, or social union, established by the author and founder of Christianity," said Campbell, "consisted in this: that the belief of one fact . . . is all that is requisite, as far as faith goes, to salvation. The belief of this *one fact* and submission to *one institution* expressive of it, is all that is required of Heaven to admission into the Church. . . . The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah . . . The one institution is baptism." (*Christian System,* pp. 121-122)

It was in this belief, this dedication to one consuming cause, "the peculiar plea," as it was called by scoffers, for the Restoration of the Union of all the followers of Christ, *based upon these essentials in which all Christians agree,* that motivated Alexander Campbell in almost every act of his adult life. Like the Apostle Paul, he "went forth conquerng and to conquer" as a missionary, teacher, and preacher, always endeavoring, according to the injunction of the Great Apostle, "to keep the unity of the spirit in the bond of peace;" preaching always that there is "one Lord, one baptism, one God and Father of all!" (Eph. 4:3-5:15)

It was to implement this plea to forsake all human creeds, and vested interests, and return to the teachings of Christ and the

Apostles, *and that alone,* after their failure to influence the orthodox churches, that Alexander Campbell first established in the Fall of 1818 in his home, the Campbell farmhouse (for some reason then and now called a "mansion"), the Buffalo Seminary, a school for boys who, he hoped, would grow up into Timothys of the Faith. But the young Alexander was again disappointed. As Dr. Robert Richardson tells us in a classic understatement, he "soon found that his materials were not suitable." (R. - p. 492), and that "it did not serve to any extent the chief purpose for which he had established it, which was the preparation of young men to labor in behalf of the primitive gospel." On one occasion during this period, Richardson tells us, when a few of the hoped-to-be Timothys, who unfortunately could find admittance nowhere else, attempted a "rebellion," the young teacher first demonstrated that he possessed administrative ability of the highest order. Dr. Richardson tells us that "Mr. Campbell seizing unexpectedly the ringleader with a strong hand, gave him so severe a castigation before the whole school, with a whip he had provided, that he was completely subdued, and from that time on the Master's authority was perfectly established." (R. - p. 492) But Alexander Campbell had no desire to operate a reform school, no matter how successful, and discontinued the school in 1823 to devote his major time to his preaching, and to the publication of a new religious journal, "The Christian Baptist," which was to start such a buzzing in the ears of the theologians that it has not subsided to this day.

Believing as he did, to use his own words, that "no class of men in any department of society, have more of the good or evil destiny of the world in their hands, and under their influence, than the teachers of the schools and colleges" (Lectures - p. 245), it was inevitable that he should again seek to multiply his voice and of those like him in the Restoration Movement, and to establish another school. And that he did, without audible encouragement from any man, without endowment, and without means other than he could himself supply, sustained only by his unconquerable faith that it was the Lord's will. Thus it was that in these rugged hills, on his own farm, on acreage supplied by him, that Bethany College was established in 1840, opening its doors on October 21, 1841, to about 120 students, and first began in Stewart's Inn, the College Library, then

consisting mainly of a few books on religion furnished by the Campbells, and now to be housed and implemented in this splendid new building supplied through the generosity of the Phillips family.

Although denied by circumstances of the advantages of formal college training, Alexander Campbell, we well know, had very definite ideas as to its need and purposes.

"Colleges and churches," he said, in his famous address on colleges, "go hand in hand in the progress of Christian civilization . . . and all colleges and schools are, or ought to be, founded on some great principle in human nature and in human society."

Alexander Campbell believed, like Alexander Pope, that "the proper study of mankind is man."

"Hence," he said, "the first principle to be satisfactorily settled is: What is man?

"If man, then, were a mere animal, his education, of course, should differ but little from that of the dog, or horse, or the ox. And, indeed, with shame be it spoken, we occasionally find some beings in human form not even so well educated as their dogs, oxen, and horses." (Lectures, pp. 291-296)

"Lord," he asked, "What is man?"

And then he answered: "Thine own offspring, reared of the dust of the earth, inspired with a portion of Thine own spirit, and endowed with an intellectual, and a moral as well as an animal nature.

"A man without reason is not a man, although he may wear the outward form and livery of man, and reason without religion is both halt and blind, although it may be, by the simpleton, presumed to be perfect and complete. (Lectures, p. 927)

"And where derived you your learning and science? From books. And whence the books? Originally doubtlessly from those who were nurtured in colleges. (Lectures, p. 301)

"Men and not brick and mortar make colleges," said Alexander Campbell, "and these colleges make men. These men make books, and these books make the living world in which we individually live and move and have our being."

Like Shakespeare, whom he often quoted, Alexander Campbell believed that:

"He hath never fed of the dainties that are bred in a book; he hath not eat paper, as it were; he hath not drunk ink; his intellect is not replenished; he is only an animal, only sensible in *the duller parts.*" (*Loves' Labor Lost,* Act. IV, Sec. 2, 1)

We must remember that Alexander Campbell, though a lover of books, and a powerful, dynamic leader in religious thought, was no theologian. He despised the name, and the profession, as the makers of creeds and the brewers of obtuse and metaphysical obscurations which obscured and distorted the simple teachings of Christ and His Apostles so gladly heard and understood by the multitudes. And so he saw to it that the charter of his beloved Bethany College forever forbade the teaching within its walls of theology, as such, or of any sectarian creed, but that instead the literature, and the religious teachings of the Bible, would be given its students as a daily textbook; and the inspiring fountainhead of the College Library.

"We make no apology," he declared many times, "for thus uniting the Bible and the College. The Bible is the charter of all our wisdom, and alpha and the omega of all the sciences, and the knowledge of man as he was, as he is, and as he shall hereafter and forever be."

Alexander Campbell was proud of Bethany College, which he considered the prime achievement of his life, and when it burned to the ground in December, 1857, and only Stewart's Inn was left, he stood almost alone in his faith and unconquerable will as he saw in his mind's eye the new Bethany College rising from its ashes more beautiful and better equipped, more influential in its outreach than before, and with the Bible and its eternal truths still its everlasting cornerstone. Alexander Campbell lived to see the beginnings of the new Bethany, even as he had dreamed it, and in his brief speech at the laying of the cornerstone of the new College in 1858, voiced again his pride that Bethany College was the first college in the Union, and "the first known to any history accessible to us," he says, "that was founded upon the Holy Bible as an everyday lecture, and an everyday study, as the only safe and authoritative textbook of humanity, theology, and Christology, of all true science based upon the problems of Divintiy, or the world, or worlds, that preceded this, or shall succeed it."

Campbell believed with Emerson that "books are the best of

things, well used; abused, they are among the worst. But what is the right use? They are for nothing but to inspire," said Emerson. So. thought Campbell, and for that reason the Bible, "the only infallible textbook of the true scence of mankind," said Mr. Campbell, was, and is, a textbook in the life of Bethany College; and the foundation of its Library today.

Though the Bible was the foundation, the one indispensible text in the curriculum of Bethany College, its Library from the beginning was a choice, though a small, collection of books. From his early youth Alexander Campbell was a lover of books, a reader, and a writer of books. From his own journals written in after years we get a vivid picture of the young Alexander, when his mother and the younger children had been safely taken ashore after the wreck of the *Hibernia* off the Hebrides in October, 1808, as he risked his life in the rescue of the few carefully selected books of his erudite father, Thomas, which had been stored away in the hold of the ship, and were then floating about in the water between decks. Some of these precious books were later made a part of the first library of Bethany College to be consumed in the flames when the College burned in 1857.

Alexander Campbell loved books as he loved life, as the mirrors of that life; as the storehouse of the wisdom of the ages, and the hope of posterity. He was at home in the world of books. When he was not preaching, or teaching, or trying to find the time to look after his business interests, which supplied all the rest, he was writing books. He lived to see 69 of his published volumes given to the world, including a new translation of the Bible, the Campbell, Macknight, Doddridge translation, which he edited and published and presented to the religious world in 1826; and *The Christian System,* a statement of his religious beliefs which is still read and studied in many of the colleges and seminaries of the land. In addition to the seven volumes of *The Christian Baptist,* and the forty-six volumes of the *Millennial Harbinger,* after one hundred years still read by thousands of Christian people as avidly as when they were first published as monthly journals, there were the stenographic reports of his great debates which circulated in the thousands of copies, and gained many adherents not only to the Movement to eliminate man-made creeds and to restore the simplicities of primi-

tive Christianity, but were acclaimed by all Christian communions. His 12-day debate at Cincinnati in 1829 with the celebrated capitalist-socialist-atheist and philosopher—Robert Owen—in which he defended the Evidences of Christianity against the attacks of the renowned atheist after no other clergyman of any communion would accept Owen's challenge; his debate with Catholic Bishop John B. Purcell, also at Cincinnati, in 1837, on the Bishop's premise "that the Protestant Reformation is the root of all evil;" and his final 16-day debate in 1843 with Dr. Nathan L. Rice, at which Henry Clay was the moderator, on baptism and human creeds, were published in volumes which circulated in the many thousands throughout the world, and are widely read and quoted today. Any library which could boast only the Bible, and the works of Alexander Campbell, would be a creditable library, indeed, even though Campbell personally did not style himself as a fine or profound writer. He was too busy; he wrote too rapidly, rarely having the time to revise his articles before publication; and his speeches and sermons were all extemporaneous. Nevertheless, such was the fountainhead of his knowledge, and his vast learning, that his spoken words, flowing as they did in cascading torrents, read often like the words of a master poet; always clear and concise, and understandable, which is the best writing of all.

"The true university," according to Thomas Carlyle, "is a collection of books." Alexander Campbell would agree with that definition today, and would be proud not only of the splendid Library which his beloved Bethany College has acquired, and the magnificence of the building which we dedicate here this afternoon, I think he would also take an humble pride in "the Campbell Room" and perhaps might mildly suggest in that high, clear, resonant voice of his, that it could well be a good place for some of the present-day students of Bethany to begin the reading of his wise, old and yet ever new, religious journals, the youthful, ebullient *Christian Baptist,* and the more reserved *Millenial Harbinger.* I think he would agree, too, with the ancient proverb that "He who would bring home the wealth of the Indies, must carry out the wealth of the Indies," and would suggest to the student there could be no better place to avail himself of that wealth of *creative reading* than in the fine Library which the College now possesses.

Alexander Campbell would not agree with Rufus Choate that "a book is the only immortality," but he assuredly did agree with John Milton in the conviction that: "As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye." Campbell was one with Voltaire in the conviction that "All the known world, excepting only savage nations, is governed by books," and during a long life he did what he could to contribute his mete to the store of human knowledge. As he was proud of "his college" all the days of his life, so would he be proud of it today under the guidance of President Gresham, who walks and talks in the true tradition of the "Sage of Bethany," and those who work with your President in the continuing building of a great college whose aim is not only the enrichment of the mind in a sturdy body, but a true enlightenment of the soul.

"One must not be swallowed up in books," as John Wesley warned, but a human soul liberated from the fetters of human creeds; a free mind and heart returning to the simple and yet eternal teachings of the Saviour and the Apostles as recorded in the New Testament, would use books as they are intended to be used, as a storehouse of the knowledge and wisdom of the ages, and for the inspiration of the soul.

"All books, like human souls," said Thomas Carlyle, "are divided into two kinds: the sheep and the goats." Even good books may be wrongfully used by unthinking men; and the book which was intended to be a guide, becomes a tyrant; the end, the book itself, becomes the means. As Emerson said, instead of *men thinking,* we have merely the book-worm, a book collector only; one who values books as things, and not as they are related to human nature and wisdom. It was of such a person, a Lord, no less, than another Scotsman, one well known to Alexander Campbell, named Robert Burns, once wrote after observing certain other (though uninvited) guests during a visit to his Lordship's ornamental, but unused, library. Wrote Burns:

> "Through and through the inspired leaves,
> Ye *maggots,* make your windings;
> But O respect his Lordship's taste,
> And spare the golden bindings!"

Too often this has been the fate of the writings of Alexander Campbell. There are millions of people today who make a fetish and a shibboleth of them, but who read them not. They put them to no better use than did the maggots winding through the books in his Lordship's library; and accomplish about the same result. They decimate and distort their usefulness; and shape them to their own selfish ends. There are those today who cry for Christian Unity, and claim Alexander Campbell as their leader, who look upon equally sincere and devoted but different-minded advocates of that same Christian Union, as preached by Thomas and Alexander Campbell, as heretics—as the Campbells were labelled in their day. Thus we have in our divided Brotherhood those who believe in open communion, and those who believe in closed communion; those who practice open church membership, and those who will have none but the immersed upon their church rolls. There are those who use instrumental music in formal worship, and other Christians who believe earnestly that the use of instrumental music in Christian worship is a mortal sin. There are those who advocate cooperative missionary effort among the churches, and those who will have none of it. We have others call upon the name of Alexander Campbell who berate Sunday School, or Sunday School literature; still others who decry the use of hymns in worship, preferring the psalms, and the Songs (though not all of them!) of Solomon; some who will affiliate with the National Council of Churches, and others who look upon any organized Christian effort among the denominations as a mockery of the Word of God. We even have "the single cupper," earnest souls who tolerate only single cups, or goblets, at the Lord's Supper, and those who can find no sin in the use of individual communion cups; and in Hawaii not long ago I came across a "Campbellite" Christian Church whose pastor forbids his flock to observe either the Christmas or the Easter season because such observances are not expressly commanded in the Scriptures, and, says this pastor, quoting Thomas Campbell: "Where the Scriptures are silent, we are silent!"

But we must not be dismayed by this confusion. Alexander Campbell, like all great men, was greatly misunderstood and misinterperted. There are few, either today or yesterday, who can climb to the heights with him.

How halt and blind and deaf we are!

"It is not the object of my efforts to make men think alike on a thousand themes," Campbell explained again and again. As he pleaded during the Rice debate in 1843, "Let men think as they please on any matter of human opinion, and upon doctrines of religion, provided only that they hold the Head, Christ, and keep His Commandments . . ." Nine years before he had emphasized the same truth in another manner in the *Millenial Harbinger* (1834). "Where we cannot agree in opinion we will agree to differ;" (he did *not* say "fight," or "ambush" one another!); "and a free intercourse will do more to enlighten us, and to reform all abuses, than years of controversy and volumes of defamation." (MH, 1834, p. 106) "Nothing is proposed," he wrote in the *Harbinger* in 1836 (pp. 28-30) "as a bond of peace on earth other than the bond of peace in Heaven, which is all comprehended in the cardinal and sublime proposition that Jesus the Nazarene is the Messiah, the Son of God." On this fundamental truth, as given in the Confession of Peter, the greatest declaration in history, as Paul said, "Other foundations can no man lay!" (I Cor. 3:11)

This fundamental truth preached by Alexander Campbell, and others like him, stripped of all the impedimenta of human creeds, was the inspiration of all his efforts, including the establishment of this College; and it is that plea alone which is the supreme justification for our existence as a Brotherhood. But others have taken Campbell's teachings, as they have of all great men, and wrapped themselves smugly into their separate little cells of truth, valiantly refusing to accept the whole, or even to view it, except through narrowed spectacles, and in the name of Alexander Campbell have fashioned after their own likenesses splinter-sects into the Church of Christ, which is the body of our Lord, which repudiate the very essence of His teachings. They are, some of them, at least consistent. They do not agree with Campbell, or with Ralph Waldo Emerson, that "a foolish consistency is the hobgoblin of little minds." "With consistency, a great soul simply has nothing to do!" said Emerson. And so in a manner of speaking it was with Alexander Campbell. While hewing always to the fundamental truth that Jesus Christ is the Messiah, the Son of God, and in his behalf in the priesthood of all Believers, he changed his mind, and his convictions,

about many things during that long tortuous journey from the City of Destruction to that Celestial City that "stood before a mighty hill," so beautifully described by John Bunyan. As a youth of twenty he changed his mind as to the validity of human creeds and forever renounced them. From a *closed communionist,* he became a firm believe in *open communion,* and as a result in every congregation of our divided Brotherhood in this country today, all Christians of whatever persuasion are asked only to examine *themselves* before partaking of the Lord's Supper; once he was against organized Sunday Schools, later he became a warm advocate of them; he changed his mind as to the value of cooperative missionary work, and was, for the last fifteen years of his life, the first and only President of the American Christian Missionary Society; he eventually changed his mind as to the worth of an especially trained ministry; the value of National Church Conventions, and central church organization in general.

Baptism for Alexander Campbell could only mean immersion, and yet he acknowledged as fellow Christians the unimmersed of all Christian denominations who confessed Jesus Christ as their Lord and Master and who in accordance with their best knowledge and belief obeyed His Commandments. As a follower of Jesus Christ, Campbell acknowledged no name but *Christian,* or *Disciple,* but he admitted that there were others of different religious persuasion as sanctified as he. He sat in council with both Unitarians and Quakers. He acknowledged as Christian "Everyone who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys Him in all things according to his measure of knowledge of His will. . . . It is the image of Christ, the Christian looks for and loves," said Campbell in the famous Lunenberg letter in 1837, "and this does not consist in being exact in a few items but in general devotion to the whole truth as far as is known."

Of course, Alexander Campbell was misunderstood and misinterpreted, as he is today and will be the day after tomorrow. To be great is to be misunderstood, and Alexander Campbell is truly one of the great men of the ages. But if, as Emerson says, "Every true man is a cause, a country, and an age; and every institution is but the lengthened shadow of one man," so then we can say in humble pride, and truth, that the cause of Christian Unity today, the true

Universal Church, is but the lengthened shadow of Alexander Campbell, and of Thomas Campbell, his father, and those other consecrated and humble spirits associated with him in the early Restoration Movement, such as Barton Stone, Walter Scott, and others like them. Bethany College is a part of the legacy of that great man who once walked these paths, and who planned the Gothic beauty of this sequestered college, and who brought his own books, and those he had rescued from the sea when but a boy, to form its first Library. The students, the faculty, the President, the Board of Trustees, the Alumni, and friends, such munificent benefactors as the Thomas W. Phillips family, can all take pride that they, too, stand with this luminous spirit of the ages who in his search for Christian Union "came forth conquering and to conquer," and who will prevail, as Truth will ultimately prevail in all things.

To paraphrase in part the closing words of Alexander Campbell in his "Address on Colleges," delivered before the Teachers' Convention at Wheeling in 1854: "If ignorance be a reproach to any people, and if intelligence and righteousness exalt a nation," and we remain true to the precepts, and the leadership *bequeathed* to us by the founder of this great College in the Movement for the Restoration of that Christian Unity for which the Saviour prayed, we shall *yet* stand before the world "great and happy and powerful, fair as a morning without clouds, bright as the sun!" a United Christian Brotherhood in the vanguard of a United Christian people.

May the Almighty and Merciful Father grant us the wisdom, the humility, and the courage to hold steadfast to our sacred heritage.

A philosophy of life which involves no sacrifice turns out in the end to be merely an excuse for being the sort of person one is.—T. S. Eliot

CHRISTIAN ECONOMIC ETHICS

By Lawrence A. Kratz

Chrisitan living is the application of Christian ethics to every department of life—political, economic, social, cultural, and so forth, The purpose of this article is briefly to examine certain problems which arise when an effort is made to apply Christian ethics to economic life.

In formulating a Christian economic ethical outlook, the New Testament is a starting point. It contains several helpful—though fragmentary—concepts pertaining to industrial relations. Labor should carry out reasonable orders related to its work, and should refrain from defrauding Capital (Colossians 3:22; Ephesians 6:5-7; I Peter 2:28; Titus 2:9-10). Before a Christian breaks off relations with another Christian against whom he has a grievance, a Christian should submit in good faith to the processes of bilateral conference, meditation, and arbitration (Matthew 18:15-7). Wages ought to be "equal" and "just" (Colossians 4.1). Let us reflect upon the practical implications of these rudimentary ideas.

First, let us direct our attention to the New Testament admonition that Labor should carry out reasonable orders relative to its work, and should refrain from defrauding Capital. Certainly Labor should carry out orders vital to the orderly, efficient, and reliable production of wealth for society. But which work orders are reasonable, and which are unreasonable? The immense practical import of this question is highlighted by the recent national strike in the American steel industry. The principal issue was the insistence of the employers upon new work orders superseding long-standing work rules. The purpose of the new work orders was to facilitate the introduction of labor-saving devices and methods, together with lower production costs for the industry, lower prices for consumers, and technological unemployment for Labor. In many cases, labor

Lawrence A. Kratz, born of Roman Catholic parents and partially educated in parochial schools, is a professor of economics at Mississippi State University. In his reading of church history he became convinced that Alexander Campbell "was closer to the truth than anybody else," and is now active in the Restoration Movement. He has done some work at Cincinnati Bible Seminary, and he holds the B.A. and M.A. from University of Cincinnati.

technologically dis-employed by one industry is never re-employed by another industry, on account of inflexibilities in the attitudes and practices of both business firms and industrial workers. Hence, the alternatives confronting the Steel Industry were: technological progress plus technological unemployment; or technological stagnation plus job security. Which would have been better: rapid progress or stable employment? This is purely and simply a matter to be decided by personal opinion or value judgment. Mine is that technological progress ought sometimes to be slowed-down to prevent all the costs of mechanical innovation falling with concentrated force upon particular segments of the working class. The security of a minority (e.g. steelworkers) ought not be ruthlessly sacrificed for the convenience of a majority (e.g. steel consumers).

How does the worker defraud the employer, or refrain from doing so? Ovbiously, the worker can defraud the employer by simple theft or embezzlement, or he can refrain from doing so. But the matter is more complicated than that. The worker can also defraud the employer by loafing on the job, by featherbedding, by demanding pay for useless activity, and so forth. Some work rules prescribed by union contracts fall in this category—but not all such work rules. In some cases, union work rules are designed to prevent Speed-Ups injurious to the mental or physical health of the labor force. A legitimate difference of opinion may sometimes exist as to whether a union is featherbedding, or simply resisting an unhealthful Speed-Up.

Next, let us reflect upon the proper industrial application of the New Testament recommendations concerning bilateral conferences, mediation, and arbitration. As regards the bilateral conferences process, should there be conferences between individual workers and employers relative to disputes between them, or between representatives of Labor as a group and employers? Should there be individual or collective bargaining? In a modern capitalistic society, individual bargaining is pointless and meaningless. The power of the inidvidual to reduce the income of an intractable corporation is infinitesmal, while the power of a corporation to reduce the income of a recalcitrant individual is total. Consequently, so-called individual bargaining really amounts to dictation by the employer and submission by the worker. Only under collective bargaining is there

something approaching an equality of bargaining or damage-inflicting power, and, therefore, negotiation among peers.

Offers to submit to bilateral conferences, meditation, and arbitration should always precede a strike. A strike should always be a last resort—never a first resort—in the attainment of union demands. A strike as a first resort is immoral since it harms not only union members and business owners—but also the consuming public and industries dependent upon the struck industry. In order to avoid a strike, a union or a company should express authentic willingness to undergo bilateral conferences, mediation, and arbitration. Mediation is a conference between a union and an employer attended by a mutually accepted third party who may suggest, but not dictate, a settlement. If mediation fails, the next logical and ethical step is arbitration—under which a mutually acceptable third party dictates a settlement. All or nearly all strikes occur because Labor or Management or both are too selfish to submit to mediation or arbitration. The Federal Mediation and Conciliation Service has a large staff of experts ready to assist in the settlement of industrial disputes on bilateral request. If both Labor and Management had enough Christian forebearance fully to utilize the facilities of that Service, all or nearly all disputatious work stoppages could be avoided.

Finally, let us contemplate equality and justice as applied to wages. In what sense ought wages to be "equal"? Should all employees be paid the same hourly wage regardless of amount, quality, and difficulty of work performed? Or should all employees receive equal pay for equal performance—regardless of race, sex, social status, family connections, or other extraneous factors? Our choice between these widely differing interpretations of applications of the equal wages principle ought to be influenced by the futility of pursuing an objective which is unattainable. Experience has repeatedly indicated the impracticability of equal pay for unequal work. In the period 1917 through 1921, the Soviet Union experimented with absolute equalitarianism. However, disintegration of the will to work and disruption of productive activity forced the Soviet Government to restore sharp wage differentials—thereby substituting State Capitalism for State Communism. Although the Russian Experiment with absolute wage equality was the largest and most notorious in world history, many other significant communistic ventures have been undertaken. Numerous small, agricultural communistic religious communities were established in the United States in the nineteenth century. Nearly all of them have either disappeared or ceased to be communistic. The most important single reason seems to be that religious fervor is an indispensable incentive to satisfactory productive effort in the absence of wage differentials, but such fervor has rarely been transmitted undiminished from the founders of communistic communities to their offspring. In the case of most normally motivated individuals, strenuous exertion arises from the hope of commensurate reward either here or hereafter. Unfortunately, the comparatively mundane descendants of religious enthusiasts anticipate posthumous rewards, not through visions sharply, but, through a glass darkly. The offspring of motivational deviants regress toward the norm. American experience with agrarian, small-scale communism may throw some light upon the withering away of the communistic religious communities described in the Book of Acts. If the goal of equal pay for unequal work is given up as being unattainable, then equal pay for equal performance is the only practical sense in which equal wages can be secured.

Very likely all Christians agree that "just"wages ought to be paid. But there is room for a substantial difference of opinion as to what a "just" wage is. There can be a legitimate variety of value judgments as to how the aggregate wage of the working class ought to be divided among its individual members, and as to how the total income of society ought to be shared among the several economic classes, including the working class.

As regards the division of the aggregate wage of the working class among its individual members, the following value judgments seem to be compatible with New Testament Christianity: (1) In a perfectly Christian or Millenial Society—devoid of selfishness, greed, and worldliness—wages would be either absolutely equal, or variable according to need; (2) In an imperfectly Christian or Pre-Millenial Society, wage differentials are necessary evils essential to adequate productive exertion; and, (3) Wage differentials ought to be no more than just sufficient to induce talented workers to render superior productive services. The application of this last standard or criterion to economic life would reduce some existing wage differentials which reflect differences in bargaining power, but not differences in amount, quality, and difficulty of work performed.

As regards the sharing of the total income of society among the several economic classes, including the working class, the first issue to be disposed of is whether any economic class except the working class should be allowed to receive part of the social income. In other words, sould Private Capitalism be retained or abolished? In dealing with this question, our reasoning will proceed from two premises: (1) The best economic system for the working class is the system which pays Labor the largest absolute aggregate wage, regardless of whether that system grants Labor the largest relative share of social income; and, (2) The burden of proof always rests upon the social innovator, never upon the conservator. Great economic, social, and human costs arise from basic institutional alterations. Such costs ought not be incurred unless radical change is demonstrably beneficial. This second premise may be called the principle of conservatism.

The American worker, living under Private Capitalism, enjoys a higher material living standard than any other worker in the world. The unique prosperity of the American worker is the product of several fortunate circumstances: the superior natural resources of the United States; the absence of internal trade barriers to geographic specialization; the selective nature of mass migration; the fact that the United States has not been a battleground for great national armies since the eighteen sixties; and so forth. In addition to the circumstances just mentioned, it is possible that the peculiar institutions of Private Capitalism have been a noteworthy reason for American economic well-being. To this moment, radical critics of American Private Capitalism have not been able to prove that American Labor has prospered despite Private Capitalism, not because of it. Neither have they been able to prove that American Labor would prosper more under an economic system other than Private Capitalism. These considerations—together with the principle of conservatism—indicate that America should adhere to the Free Enterprise System.

If the desirability of retaining Private Capitalism is assumed, it follows that a capitalistic class must be paid interest (i.e. a reward for the investment of savings, for abstinence from consumption, and for risk-bearing, all of which are essential to capitalistic business operations. The next question is: how shall the income of society

be divided between the receivers of interest on the one hand, and the earners of wages on the other hand. In resolving this question, three concepts are useful: subsistence wages; subsistence interest; and surplus social income. Subsistence wages are wages just sufficient to enable the working class to survive and to induce it to produce. Subsistence interest is interest just sufficient to induce enough investment to maintain full employment. Surplus social income is the amount by which the total income of society exceed the sum of subsistence wages and subsistence interest. If it be conceded that both full employment and the survival of a productive working class are praiseworthy objectives, then neither wages nor interest must be allowed to fall below their subsistence levels. But any pronouncement as to how surplus social income should be shared among the capitalistic and laboring classes is nothing more than a value judgment or personal opinion. As a Christian with a strong leaning toward the ideal of the greatest degree of income equality practically attainable, and as an economist with working class antecedents and prejudices, it is my feeling that surplus social income ought to be diverted primarily toward Labor.

Under the heading How to Divide Social Income Among Economic Classes, unfinished business remains. The income shares of two economic classes—Capital and Labor—have been examined. A third class and its income share—the landowners and ground-rent—must now be taken up. Ground-rent refers to payments which landowners do collect or could collect for allowing non-landowners to use land without improvements. Ground-rent must not be confused with interest. When capitalistic investors add improvements to land (e.g. buildings, roads, machinery, equipment, etc.), additional payments actually collected or potentially collectible for the use of those improvements are interests, not ground-rent. ,

As regards the share of social income which ought to be received by landowners, a vexing singularity presents itself. There is no such thing as subsistence ground-rent. If there were such a thing, it would consist of payments which must be made to landowners to induce them to bring land into existence. But land would exist even if no ground-rent were paid to landowners. Therefore, no ground-rent is a type of subsistence income. All ground-rent is a subdivision of surplus social income.

Some economic moralists have argued that the landowning class is parasitic and superfluous, that ground-rent collectors should absorb ground-rent by means of a confiscatory tax. There is, however, a grave ethical defect in a confiscatory tax on ground-rent. Although ground-rent itself is unearned income (i.e. income unassociated with the performance of any productive service), much land has been purchased with past earned income (i.e. savings accumulated from wages and interest). Consequently, much land has become a repository for past earned income. This past earned income can be liquidated or reclaimed only by the sale of land. But the market value of land is determined by the amount of ground-rent it can yield actually or potentially. And a confiscatory tax on ground-rent would annihilate the market value of land, thereby expropriating all past earned income tied-up in land. It would be unethical for society to sieze a socially-approved and legally-sanctioned storehouse for past earned income as the result of a belated awareness of the unearnedness of ground-rent. Society is ethically obliged to continue to allow landowners to receive a fraction of surplus social income. But how large a share should be allocated to ground-rent is an arbitrary matter, inasmuch as Private Capitalism could function quite effetively even if no private landowner collected any ground-rent.

For a better society we need transformed individuals. A change of systems or programs is not enough. Selfish, dishonest, narrow individuals can ruin any system. Yet the system may predispose men either to selfishness or to social service. A system that emphasizes co-operation and social welfare and intelligent planning will make the development of noble individuals possible. What we need is good men who are intelligent and who live in a just society.—H. H. Titus, *Ethics for Today*, p. 375

THE CHURCH AND INSTITUTIONALSM

By D. Paul Sommer

Institutionalism, which may be defined as the exalting of human organization, divides Christianity into antagonistic groups that no longer communicate with each other. It likewise divides the secular world economically, politically and militarily. It is the thesis of this essay that the only basis for true Christian unity is an inter-institutional Christianity. This is also the solution to the problems of a divided secular world, especially those related to international communism.

We have institutionalized our differences, which has not only contributed to the failure of the church's mission, but has also implemented the institutionalization of secular affairs. The institutions of organized differences is partly responsible for the sinister and subversive forces that now plague our world.

It was institutionalism that produced the apostasy for apostolic Christianity by means of its presumptuous claim for jurisdiction over the minds of men. By means of organization of doctrinal differences the Reformation was sidetracked into sectarianism. The same is true of the Restoration Movement. Differences have been so emphasized and organized as to neglect such weightier matters as judgment, mercy, and faith. This is the crux of so many of our problems and it explains it part why Western Civilization is threatened with doom.

The true church consists of those individuals who have *come out* of the world, thus constituting an assembly of saints or *separated ones* who are godly and otherworldly. While the church is ONE and includes all those who are obedient to Him, it cannot be any earthly organization. The true church is made up only of those *individuals* who worship God and seek after him.

It is clear from such passages as Matt. 16:18 that the Christ set up his church for continuous existence, but there are no passages that suggest that Jesus intended to establish an *organization* or *institution* as those terms are commonly understood. The true church

D. Paul Sommer, 1643 Medford Ave., Indianapolis, Indiana, is an employee of Peerles Pump.

is not something that one joins or becomes a member of. It is rather a way of life; it is the separated life of individuals who have been called out of the world. Such ones have been born again and their bodies are the temple of God. Whenever two or three of such ones are together, the Christ will be in their midst. One can "join the church" only in the sense of becoming one of these that makeup the true church.

It may be that institutionalism is a mark of the beast such as John describes in Revelation that was at war against the people of God. Institutionalism magnifies a particular group, exalts organization, and elevates corporate structure. It thus promotes artificiality and stiflles individuality by diminishing the self and frustrating the spirit of man.

Those who maintain institutionalism are perpetuating division. They seek to rule over the minds of men by means of institutional protocal and the magnification of differences in interpretation of scripture. Organizationalism relieves men of a sense of personal responsibility, and it tends to cover up wrongs that they commit by stressing group loyalty. It is difficult for the individual to act from his own conscience, for there is the pressure to conform to party loyalties. He must conform to the party, which acts against his own convictions, or he must get out.

Institutionalism demands a creed (written or unwritten) and definite standards of loyalty. The creed is necessary for discipline, identification of heresy, and excommunication. The creed makes it possible for the institutionalized church to draw the line on certain men and to separate brethren who have different backgrounds and who thus have different interpretation of some scriptures.

Almost from the beginning the church has been hindered in its appointed mission by the *ism* of organized differences. The real church has digressed into a kind of *doctrinal church* that is more concerned with keeping differences in order than in promoting justice, mercy and faith. To maintain othodoxy and uphold the differences the church has employed carnal weapons.

If we can come to view the church as a Christian Neighborhood, we can solve some of the problems created by organizationalism. It will also be the answer to communistic state-ism, for it will restore self-respect to the individual and use methods that encourage independent thought and action. The church acting as a neighborhood will be more interested in ministering to the needs of its people than in organizing differences. In Acts 10 Jesus is described as one who went about doing good, and the disciples are elsewhere described as men who performed deeds of mercy. The early church was told to do good to all men, and much of their work was in carrying out that command. They were more neighborly than institutional.

Jesus tells the story of the man who fell among thieves. It was organized religion that passed him by, leaving such menial tasks to others; the good Samaritan acted the part of neighbor by ministering to his needs. This informs us of what "neighbor" means, so we know that neighborhood is not restricted by geographic proximity. The good Samaritan acted as an *individual,* one who ignored racial prejudice in order to fulfill the natural, God-given obligation of helping another individual. Often the individual must rise above the restrictive policies of his party organization to do good to strangers.

Relief from a hungry, sick body or a troubled mind is as necessary to spiritual well-being now as it was in the day when the Christ went about ministering to the oppressed and afflicted. Proverbs 30:8-9 warns against the distractions of things of the world: "Give me neither poverty nor riches . . . lest I be full and deny Thee and say, Who is the Lord?; or lest I be poor and steal and take the name of my God in vain." Since the Kingdom of God honors the simple life, it is of great significance to the world generally, for these are times when people of lowly birth and simple backgrounds are among the despised and rejected. Institutionalism is proud and haughty; it cannot tolerate the simple, humble life. Large institutions cannot easily adapt themselves to the needs of the individual.

The individual and his family need sufficient employment to provide the necessities of life. While the early church distributed to the physical needs of its poor (Acts 2 and 4), we may hope that in our day of economic prosperity every man will have good enough job to provide for his own. In any event, we can hardly expect to duplicate the communistic way of life described in the early chapters of Acts. While the mission of the church involves more materialistic aid than we have supposed, we must ever keep in mind that spirituality is the goal to be achieved. The church is to give to those that

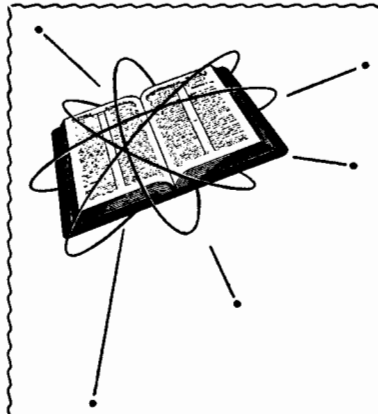
have need, but it must not confuse spiritual values with loaves and fishes. By a misdirection of the ministry to physical needs the church builds materialistic institutions that become ends in themselves.

An individual neighborhood ministry is so much more simple than organizational action. Much of it can take place right in one's own home or perhaps in the basement. There can be cooperative efforts between neighbors and community-fund enterprises. Take our children for example: they are in great need of spiritual guidance; they need the right kind of recreation. Christian homes should be Neighborhood Houses where children gather for fun and for spiritual exercises, as it was in yesteryear. Along with serious Bible study and roundtable discussions there could be wholesome entertainment.

Our global problem will not be solved by big institutions, but by happy Christian homes. World crises are fundamentally the concern of the individual and the neighborhood. Communities should form themselves into inter-institutional Christian Neighbors. Let each home have three missionary purposes: (1) work toward a solution of the problems of youth, (2) champion the cause of economic welfare for the aged, (3) strive to lessen the strains and stresses upon individuals and communities brought on by our institutional way of life.

Problem of the Aged

The overriding reason for unrest among the senior citizens is not the lack of health or money. What our retired elders yearn for more than anything else is involvement. They are crushed with the feeling of no longer being wanted, useful, or important to others. They have been stripped of their value—and so of their dignity as human beings.—Robert and Leona Rienow



The Great Conversation

With the Editor

A LETTER FROM YALE

I am writing this from New Haven where I am attending the annual meeting of the American Philosophical Association, which is this year the guest of Yale University. There are several hundreds of philosophers at this gathering, including such distinguished figures as Prof. Charles W. Hendel who is to give the Gifford Lectures at Glasgow next year and Prof. Paul Tillich of Harvard who is the foremost American theologian.

As one looks over this group of significant thinkers he notices a shortage of idealists. Idealism was once well established in American universities with Royce and Hocking at Harvard, Bowne and Brightman at Boston, Creighton at Cornell, Noah Porter of Yale, Howison at California, and Harris (as a layman but as important as any) in St. Louis, to name only a few. Harvard was the stronghold of American idealism, for in addition to Royce and Hocking there were James, Whitehead, and Perry. This was "the golden age of American philosophy," which was partly influenced by German idealism, especially the thought of Hegel. W. T. Harris of St. Louis started a philosophic journal for the purpose of giving Hegel to American people in English. A number of "Plato Clubs" emerged, the most influencial being at Jacksonville, Ill., where I recently resided. Friends met once a week and exchanged idealistic concepts of man and the universe in order to draw themselves away from the absorbing cares of everyday life. This was in the 1860's, and for a long time thereafter idealism was strong.

Today it is different. At this Yale gathering one can hardly find an idealist with a fine-toothed comb. There is Brand Blanshard of Yale and Charles Hartshorne of Emory still left. They are both at this meeting, but their hair is white and they too will soon be gone. American Philosophy is going the way of her culture: pragmatism, linguistic analysis, logical positivism — and of course Paul Tillich's and Reinhold Niebuhr's existentialism! Blanshard is one of the strongest voices against

"the philosophy of analysis." He was a key speaker of this same meeting last year at Columbia. He is on record as avowing that the present trend of philosophic thought will take the "wisdom" out of philosophy and make the philosopher a master of logical subtlety and acuteness. He believes that philosophy is losing its central position in education and is moving to the periphery "where it will be pursued by those with special talent for logical and linguistic inquiry." Blanshard is unhappy that contemporary philosophy is so greatly concerned with mathematics and science and so little concerned with literature, art and religion.

To me it is a most interesting question as to what happened to idealism in America, so I have been asking a few of the fellows around. One philosopher said it was outmoded, but I thought this was begging the question. Why is it outmoded? There is no easy answer of course, but it may be that idealism has died along with the decay of western culture in general, a culture that is more interested in *things* than in the spirit of man. Western culture is less religious and therefore less idealistic. It has learned through science and logic how to take care of itself apart from God, so what need is there for metaphysical speculation?

Several of our speakers have asserted that philosophy must come down out of its Ivory Tower and help the world solve its problems, for this was the role of philosophy when it was born in the golden age of Greece. Even the Yale president who spoke to us at the banquet tonight urged that we think of the Russians and Chinese as brothers, and that philosophy should lead the way into this brotherhood. Professor John Wild of Harvard, president of our association, stated that philosophy must be in closer touch with literature, art and religion. And he comes from the university that is *now* the hotbed of logical positivism! But perhaps that is not why he is leaving Harvard to go to Northwestern. Anyway as one of the little fellows at this meeting I will put my two-cents worth in and say that it will take a resurgence of idealistic thought if philosophy is to do what our leaders want it to do. I cannot see how a logical positivist can make much of a contribution toward brotherhood with Russians and Chinese.

Paul Tillich is always interesting to watch. Since Harvard days I have been impressed with his kindly face and benign spirit, not to mention his tall, rugged frame. He both looks and talks like the robust German that he is. He chaired a symposium on "The Concept of God," in which three professors read papers. Tillich served as both chairman and critic. His criticisms of the three papers were interesting and amusing. One paper was on "The Hiddenness of God and Some Barmecidal God Surrogates." Tillich asked the young professor to explain what he meant by such language, that he had looked up some of the words in the dictionary and still didn't know!

The symposium got very interesting when one of the professors read a paper on "Beyond Being" in which

he criticized Tillich's own position on God as Being. Tillich denied that such was his position, whereupon the professor quoted word for word from Tillich's *Systematic Theology,* and then said, "I am shocked that Prof. Tillich denies the very position that he is known so widely as holding and which is stated clearly in his writings." The philosopher sitting next to me, a professor from the University of Toronto, thought Tillich was a little upset by it all. "He seems a little uneasy," he whispered to me. But I did not think so. Tillich never answered the attack, but it was because there was time left only for concluding remarks by others on the program.

I felt somewhat responsible for the fracas in that I arose from the floor and requested that the professor from Harvard be permitted to make his criticism of Tillich's position, for he had stated in his opening remarks that when he wrote his paper he did not realize that America's most distinguished philosopher-theologian was to be the chairman, and that since his position was a criticism of the school to which Tillich belongs, he had prepared a postscript in which he had made a special argument against Tillich's viewpoint, which he would read if time permitted. But he had not read it when we were well along in the question period. So instead of asking a question when Tillich recognized me, I ask the chairman if he would not permit the professor to read his postscript. That did it. The professor buttonholed me later to thank me for giving him a chance at Tillich, but he added, "Tillich was not interested in replying to me."

These philosophers are keen critics of the finer points. In one session they argued as to whether God is "a Necessary Being" or "self sufficient." I never quite saw the point, but due to the fervor of the meeting I take it that there was a point. Another session on what constitutes a choice made more sense to me. These philosophers have great respect for each other despite the differences. But let me warn you to never attend one of their business meetings. They will argue for an hour over something that does not matter anyhow. But in the entire history of philosophy I have never known a philosopher to put another one in jail.

I am here to criticize a paper written by a New York woman on the creativity of childhood. Her idea is that the child in his play-world is the genius of human creativity. The child is poetic and aesthetic by nature and he longs to reach out and find an "at homeness' with the world outside. So the inner nature of the child and the outer nature of the universe are one. The child is not the father of the man, for a man in one sense should always be a child in that he remains as free and as creative as the child. She believes that the poets and the artists are what they are because they have maintained a continuity with their childhood. Delinquency is the result of the child's frustrated efforts to reach out and find his world meaningful. Educators thwart the creative spark by their own stupidity and insensitivity to the needs of the

human spirit. She sees love as the connecting link between the inner nature of the child and the world without. She quotes Dr. Edward Hopkins as saying that "childhood and adulthood are extremely subtle functions of one another."

She says that the body is a mental tool, that it is indeed an extension of man's soul. We feel and think all over just as a bird flies all over. Mind and body work as one in communication. Culture takes place within the framework of language. Things go wrong when the communicative genius of the growing child is some way blocked. She is terribly concerned that modern man is so poorly cultured, and she closes her paper by lamenting the fact "that religion is taboo." She is a Freudian in that she believes that childhood experiences set the tone for adulthood, and she also follows Freud in diagnosing adult mental illness by a study of the childhood of the sick person.

This woman has never been to college, and yet she has been honored by Columbia University for her research work. She believes that a study of autobiographies, especially as they relate to accounts of childhood, opens the way to new areas of human understanding. Consequently she has collected many autobiographies which are presently housed at Columbia. She has suffered considerable financial hardship and nearly all her research work has been by great personal sacrifice. Let none of us make the complaint, therefore, that we cannot do something substantial for humanity for lack of money or education. I suppose this woman is the only one on the entire program that does not have a Ph.D. from some big university, and yet I do believe that she talks more sense than any of them. At least Professor Hartshorne, referred to above, told me that her paper was the most thought provoking of any he had heard today.

This New York woman reminds me of my friend Carl Ketcherside in St. Louis. He is another that could not produce a college diploma if his life depended on it, and he too grew up in poverty. And yet he knows more than a whole roster of Ph.D.'s. I have "walked with kings" in these professional meetings and at several universities, and I have sat with scholars renowned the world over, but I have not yet met the man that is superior to Carl Ketcherside in intellectual grace.

I do not intend to suggest that our young men should not take their Ph.D.'s. To the contrary I am now urging and helping several college men to go on for the degree. But in these days of what William James called "the Ph.D. octopus" we must realize that *all* degrees are but invitations to learning, a kind of "letter of intent" to a lifetime of study. Degrees are but *means* to an end, not the end itself. I refer to my New York and St. Louis friends to illustrate that intellectual accomplishment is after all a matter of personal doggedness. So go to work!

REACTIONS TO BETHANY MOVE

"You have now reached the very bottom of your apostasy."—Nashville, Tenn.

"Congratulations upon your going to Bethany College. I think that you will be very happy there in your work."—Nashville, Tenn.

"We share your enthusiasm for your new work at Bethany. After reading *The Fool of God* we feel a keen interest in that locale which brought forth such a vision. Perhaps God will use you to help revive his dream and give it substance again." —La Grange, Ill.

"Perhaps *Restoration Review* will be another *Millennial Harbinger.* Why not?"—Santa Monica, Calif.

"I do most sincerely hope that your estimate of Bethany and your relationship to it will help the cause in which you are enlisted, and while I am not so optimistic about the prospect, I trust that you will be helped, not hindered, in your endeavor to serve the needs of this generation."—St. Louis, Mo.

"I learned early this summer of the invitation extended to you on the part of Bethany College. Our best wishes."—Cookeville, Tenn.

"I know the news of your move to Bethany will cause incredulity among some of your old adversaries and some allies. But I know well the cause you are seeking to serve, and I have no such feelings of alarm."—(APO, New York)

"It seems to me that your greatest strength is absence of complete identification with any faction. I wish you were in a state college as this would increase your position of independence." — (Murfreesboro, Tenn.)

"We feel that we understand your purpose in going, and we shall back you to the fullest. But you might as well get prepared to give a defense of yourself once the news of this leaks out to the brotherhood. The papers will say that too much education leads to modernism and that you have now identified yourself with the Christian Church brethren, and that you are headed for the same pitfall as brother Eugene Smith fell into."—Gallipolis, Ohio

"I was sitting and dreaming the other day that perhaps someday I shall be at a college such as Bethany teaching philosophy of religion and related subjects. I hope at any rate that I will never lose my ability to make my philosophy relevant to life situations."—Boston, Mass.

"It is one of the ironies of the Restoration Movement that I might run into opposition in having you address a group of restorationists here, which would not have been present before you went to Bethany." —Rollo, Mo.

"I don't know whether I ever met you, but I have known of you for a good while, and I am wondering what you are doing over there at Bethany with those who have in many things 'departed from the faith'."—Pueblo, Colo.

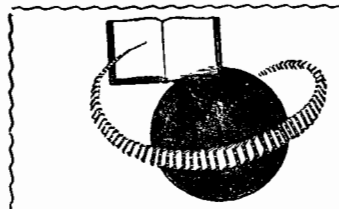
Editorial Comment: A free man in Christ should be able to teach the history of ideas in any institution in the world, whether it be Jewish, Roman Catholic or Protestant. I was

once invited to teach in a Roman Catholic high school, which I might have done had I not been engaged elsewhere. For reasons that I will not now go into, I would not choose to teach in a Bible College or seminary, nor in any "theological department" of a college or university, but I can conscientiously teach philosophy in any educational institution in the world.

There are several reasons why I choose to teach at Bethany. One reason is because I believe in the educational philosophy of Alexander Campbell and am in sympathy with his intentions in founding a college. Bethany is within a tradition that I love and of which I consider myself a part. It is Alexander Campbell's college. He founded it to educate young Americans, and that is precisely what I am doing here. If Bethany were a parochial school or a religious institution, it might make sense to talk about heretics and digressives. One may as well talk about the "digressives" at Center High School! It is true that on the Bethany faculty one finds teachers of many religious persuasions, and even some perhaps of no religious persuasion at all. But this is as it should be in an *educational* institution. Men are to be employed on the basis of their scholarship in the arts and sciences, not on grounds of "loyalty" to some sectarian creed. A college should not be a church nor should it do the church's work. And so it should not be judged as one would judge a church. Alexander Campbell saw this distinction and he was consistent in it from the day he founded the college. He had a Presbyterian on his very first faculty, but I am sure he would not have had a Presbyterian as an elder in the Bethany Church of Christ, which he also established.

The trouble is that some of the schools within the tradition of the Restoration Movement are *religious* institutions that are expected to uphold the sectarian peculiarities of some Disciple sect. While I could teach my academic discipline in such institutions (and I can think of none that need p h i l o s o p h y more!), I must admit that I would not feel free, and it is almost certain that the fun would not last long. The article by Professor Meyers in this same issue will point out what I mean when I call such colleges parochial. Yet these colleges are conducted by my brethren whom I love. I would only wish that they would declare their independence and become truly *liberal* in their educational philosophy.

It is unthinkable that there are a number of our people that will not hear a man speak because he is connected with this or that college. If our reader is right in this judgment, and I suppose he is, then it underscores the tremendous task we have even within our own ranks to make men free. I would be most happy to address such people on the words of our Lord, "If the Son makes you free, you will be free indeed."



Review Of Recent Literature

MIRACLES

Miracles. C. S. Lewis, Association Press, New York, Reflection Book paperback, 128 pages, 1958, 50 cents.

This is a slightly abridged, paperback edition of Lewis' classic work that was first published in 1947. Lewis has become recognized so widely as a profound thinker and writer that a university in California conducts an honors seminar on "The World of C. S. Lewis." This book is an important part of his world, for it helps one to comprehend the central miracles of Christianity from the Incarnation and Virgin Birth to the Resurrection and Ascension. Lewis shows that belief in miracles can be reasonable, yea even more reasonable than the alternatives provided by skeptics and infidels.

Miracles do not break the laws of Nature, for Nature adjusts itself to the new situation. If God creates a miraculous spermatozooan in the body of a virgin, it does not proceed to break any laws. Rather the laws at once take it over and pregnancy follows. Nine months later a child is born according to Nature's law. Just so miraculous wine intoxicates and inspired books suffer all the ordinary processes of textural corruption. Miracles have both cause and result as have all other things in human experience. Miraculous bread is caused by God, but once it enters Nature it behaves like any other bread, going through the same digestive process.

Lewis sees the Incarnation as the grand miracle that makes sense of all human experience. The summer sun cannot be clearly seen, but it makes possible the seeing of everything else. So with the idea of God becoming man. While it is incomprehensible that God became flesh, it illumines the whole of life. The Resurrection, on the other hand, is the miracle of the new creation. This is in contrast to the miracles of the old creation, having to do with healing, water, wine, storms, etc. The purpose of the Resurrection is to provide a glorious human existence for the redeemed, while the purpose of turning water into wine or walking on the water is to show that God is the creator and sustainer of all the universe. What God does in miracles is a small photograph of what he has done or will do universally. In turning water into wine Jesus showed that the God of all wine was present at the feast. Every year God turns water into wine; he is indeed the God of all fertility. At Cana Jesus short-circuited the process that is always at work in Nature. So with the feeding of the multitudes with a few loaves of bread. God is always feeding the millions and even billions

of men from small amounts of grain sown in the earth. Jesus merely stepped up the process in the feeding of the five thousand.

Lewis writes for those who are willing to do some thinking. He has unusually fine insights into Christian revelation. This is your invitation into C. S. Lewis' world. Once you are there, you might wish to read some of his many other books, which extend all the way from books for children and fiction to literary criticism and social theory. If you read this one on *Miracles,* you will be confirmed in your conviction that Christian faith can be both responsible and reasonable.

—LEROY GARRETT

ROMAN CATHOLICISM

A Popular History of the Catholic Church. Philip Hughes, Image Book paperback, 310 pages, 95 cents.

The Spirit of Catholicism. Karl Adam, Image Book paperback, 262 pages, 85 cents.

Here are two informative books, both published in recent years in $4.00 editions, now available in inexpensive paperbacks. They are written by scholars of the Roman church with the *Imprimature* of the proper ecclesiastical authorities. Since our people read about Roman Catholicism almost entirely from *our* point of view and from *our* writers, it would be well to look at some of the central areas of controversy from the Roman perspective.

The first book listed gets most interesting when it describes Martin Luther as having in his person "all the good and all the bad, and all that was most characteristically German, in a way no man of his race had summed it up hitherto or has summed it up since." Hughes further says, "He was Germany. Tender-hearted and brutal, sentimental, muddle-headed, self-contradictory, obscure, assured and dogmatic, arrogant, not too well informed on any one of the important matters that occupied him . . . " The Roman church of Luther's day is described as grievously sick—"even the best of physicians would scarcely have known where to begin the cure." It was Luther's shout that "rocked the Church to its very foundations." Luther was a genius who should never have become a priest. The writer believes the term *Reformation* is misleading, for Luther and Calvin did not reform the church in which they were bred, but built up new systems after the order of their revolutionary theological theories. By 1560 (Luther started in 1517) all of Christendom was Protestant except Ireland, Spain, Italy, Southern Germany and Poland. Hughes describes how the Roman Church had to clean house to stay alive, and he believes that his church's "counter reformation" is history's greatest triumph of the spiritual over the material.

Adam's *Spirit of Catholicism* is a study of the basic concepts of the Roman Catholic faith. It proposes to answer the question: What is (Roman) Catholicism? It has been translated into a dozen languages, including Chinese and Japanese. It treats such subjects as the church, communion of saints, salvation, sacraments, education. While Adam is thankful that non-Catholic bodies preach Christ, he observes that only the Roman Church speaks like one "having power." This comes from "the unbroken series of her bishops" which can be traced back to Peter. A reading of this book will reveal the depth of the conviction that a Roman Catholic has that when his church speaks it is the Christ himself who speaks. —*Leroy Garrett*

Evolution And Christian Thought Today. Edited by Russell L. Mixter, Wm. B. Eerdmans, Grand Rapids, Michigan. 224 p. $4.50.

Evolution is almost universally taught as a fact. This being true we should have some understanding of both sides of the subject. Understanding will enable us to give reasons for our convictions.

Our book presents the various theories and interpretations of facts by evolutionists of the past and present. Also, the theories and interpretations of the facts by various segments of Christianity.

The purpose of the book is to make both groups think. Each chapter is written by a specialist in his field. There are twenty-two illustrations, and as a whole the book is well documented.

Things of special interest are: the influence of Darwin, the various theories of Biblical scholars, the manner of calculating the number and distance of the stars, and the method of guessing the age of the earth. Too, why most mutations are dangerous, and why no two people are identical except identical twins.

The result of excessive claims by both sides are equally discussed, and what the Bible does and does not say about creation. There is also consideration of the influence of evolutionary theory upon the moral life. —WALTER SHORT

A Christian View of Men and Things. Gordon H. Clark. Wm. B. Eerdmans, Grand Rapids, Michigan. 1960. Paperback, 325 p., $2.45.

A Christian View of Men and Things is a treatise showing that social stability demands a Christian society. The author approaches the subject with great ability.

In the chapter on "The Philosophy of History" he concludes that we have a choice of the secular standpoint in which history has no significance; human hopes and fears are to be swallowed up in oblivion; and all men, good, evil, and indifferent, come to the same end. Anyone who chooses this view must base his life on unyielding despair. If however, he chooses the Christian view, then he can assign significance to history; human hopes and fears in this life contribute to the quality of a life after death, when two types of men will receive their separate destinies. Anyone who chooses this view can look at the calamities of western civilization and say, "We know that all things work together for good to them that love God." There has been no proof, there is a choice.

In each of the other chapters (Politics, Ethics, Science, Religion, Epistemology) he attempts to discuss the various points of view, and then to show the alternatives. In each case the Christian view appears the most rational, the most practical for the social order. —CLINT EVANS

BOOKS FOR SALE

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